The Outlook

Vol. 71 August 30, 1902 No. 18

CONTENTS

THE WEEK:

Public Interest in the Coal Strike..... 1035
The Case of Professor Sledd..... 1035
The Naval Maneuvers..... 1036
In the Philippines..... 1037
The Torrens System in Massachusetts.. 1037
Illinois Philanthropies Despoiled..... 1038
The Jews in New York City..... 1038
General Sigel..... 1039
The New French Minister..... 1039
Religion and Education in France..... 1039
Prussia and the Prussian Poles..... 1041
The Boer Generals..... 1041
The Cape Parliament..... 1042
The Hague Tribunal..... 1042
American Interests in Turkey..... 1042
The Religion of the Armenians..... 1043
Dean Bradley..... 1044
Methodist Advances..... 1044
Two New Monster Steamships..... 1045

EDITORIALS:

The President's Speeches..... 1046
The Gospel According to Professor James 1048
How to Find Him..... 1050
The Spectator..... 1050

CONTRIBUTED ARTICLES:

The Real Cause of the Miners' Strike.. 1053
By Frank Julian Warne
Musolino the Bandit..... 1057
By H. D. Sedgwick, Jr.
Hussein's Sister..... 1060
By Henry Otis Dwight
The Secret of Horace Bushnell..... 1063
By Theodore T. Munger

BOOKS AND AUTHORS:

Four Books on English Literature..... 1068
The Making of Democracy..... 1071
Books of the Week..... 1072

NOTES AND QUERIES..... 1075
INDEX TO VOL. LXXI..... 1076

The Outlook is a Weekly Newspaper and an Illustrated Monthly Magazine in one. It is published every Saturday—fifty-two issues a year. The first issue in each month is an Illustrated Magazine Number, containing about twice as many pages as the regular weekly issue, and many pictures.

Price.—The subscription price is Three Dollars a year, payable in advance. Ten cents a copy.

Postage is Prepaid by the publishers for all subscriptions in the United States, Hawaiian Islands, Philippine Islands, Guam, Porto Rico, Tutuila Samoa, Canada, and Mexico. For all other countries in the Postal Union add $1.56 for postage.

Change of Address.—When a change of address is ordered, both the new and the old address must be given. The notice should be sent one week before the change is to take effect.

Discontinuances.—If a subscriber wishes his copy of the paper discontinued at the expiration of his subscription, notice to that effect should be sent. Otherwise it is assumed that a continuance of the subscription is desired.

How to Remit.—Remittances should be sent by Draft on New York, Express-Order, or Money-Order, payable to order of THE OUTLOOK COMPANY. Cash should be sent in Registered Letter.

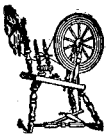
Letters should be addressed:

THE OUTLOOK COMPANY

287 Fourth Avenue, New York

Copyright, 1901, by The Outlook Company. Entered as second-class matter in the New York Post-Office.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED



Registered Trade Mark

The

Dr. Deimel Underwear

Here is underwear perfection. Prickly heat, hives, and skin eruptions generally, flee before its grateful, healing touch.

Our booklet, mailed free, will tell you all about it.

"The Linen Store"

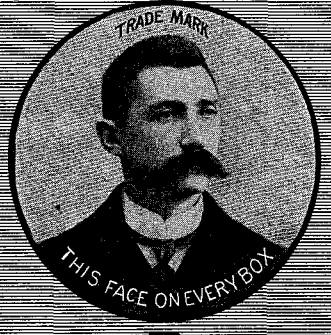
James McCutcheon & Co.

14 West 23d Street, N. Y.

Keep the refrigerator clean. Use hot water, a cake of Ivory Soap and a clean scrubbing brush; scrub the sides, corners, racks, outlet pipes and drip cup; rinse with cold water and wipe dry. The Ivory Soap will not leave any odor.

MENNEN'S

BORATED TALCUM



TOILET POWDER

Delightful After Bathing. A Luxury After Shaving. Beautifies and Preserves the Complexion.

A positive relief for **PRICKLY HEAT, CHAFING** and **SUNBURN,** and all afflictions of the skin. For sore, blistered and sweaty feet it has no equal. Removes all odor of perspiration. **Get MENNEN'S** (the original), *a little higher in price, perhaps, than worthless substitutes, but there is a reason for it.*

Sold everywhere, or mailed for **25** cents. (*Sample free.*)

GERHARD MENNEN CO., Newark, N. J.

NEW ENGLAND

Chatelaine Belt Watches

ARTISTIC STYLES AND DESIGNS FOR LADIES' WEAR.

STERLING SILVER

GRAY FINISH

Warranted Timekeepers

NINE DESIGNS.

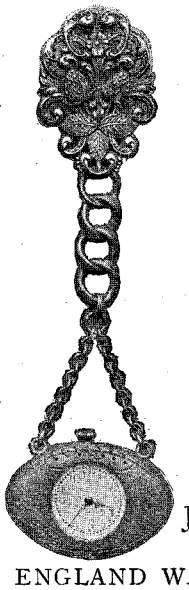
Illustrated Booklet

Sent on Application

FOR SALE

BY ALL

LEADING JEWELERS



THE NEW ENGLAND WATCH CO.

NEW YORK 37 Maiden Lane — CHICAGO 137 Wabash Ave. — SAN FRANCISCO Spreckels Building

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

The Outlook

Published Weekly

Vol. 71 August 30, 1902 No. 18

Public Concern in the Coal Strike

Last week, the fifteenth of the strike, was marked by quiet in the coal regions but increasing unrest among the consuming public. In the coal region one or two washeries, operated by non-union men under guard, continued to prepare coal previously mined for market, but no new coal to speak of has been mined. The requirement of the Pennsylvania law that no one shall be permitted to do the responsible work of a miner (blasting, etc.) unless he has had at least two years' experience as a helper and has passed a satisfactory examination before a State board makes it impossible for the companies to open mines with the ordinary class of strike-breakers. The prolonged failure of the companies to secure a return of any of the old miners and the rapidly rising price of coal have greatly intensified the popular demand upon the operators that they should consent to arbitration. When Mr. Pierpont Morgan returned home from Europe last week, widespread hope was aroused that he would interfere as he did in 1900 to force his associates to accept a settlement; but Mr. Morgan himself has said no word to support this hope, though the statements of his friends, and especially of Bishop Potter, make certain his disposition to recognize the right of labor to organize. To one of the many demands made upon the operators to arbitrate—a private letter urging the application of Christian principles—President Baer, of the Reading, replied:

> The rights and interests of the laboring man will be protected and cared for, not by the labor agitators, but by the Christian men to whom God in his infinite wisdom has given the control of the property interests of the country.

Three months ago such a letter as this would have been generally applauded by the conservative press, as an evidence of the sense of stewardship felt by the heads of the coal companies; but coming now in the presence of a coal famine, President Baer's letter, followed as it was by President Truesdale's sanction of its position, has called forth the following comment from the New York "Tribune:"

> We are glad to see that President Truesdale, by the grace of God lord of the Lackawanna coal-mines, stands firmly for the doctrine of divine right enunciated by President Baer, and abates not one jot or tittle of the claim that he and his fellow-rulers are responsible to God alone for their conduct.
>
> The old doctrine that a man may do what he will with his own worked well enough when the life of the community was not dependent on what he did own, but some way or other it does not fit the case when a whole commodity is under one control. It did not seriously matter if one mine was shut down and its product cut off. The community could allow the owner to say it was his, and his use of it did not concern them. But when all the coal-mines are subject to one will, the way that will works is of profound concern to those dependent on it. The mines are at law unquestionably private property. Nobody can go into court and get relief because the mines do not produce the coal he needs. But there is a moral trust—even kings now admit that, even though they rule by divine right, they hold a trust for their people. Prerogative and title to property rest with the operators, but the people must have coal, and if the operators forget the moral obligations attached to their property-holding they will force the substitution of legal for moral obligation in some form or other.

When the New York "Tribune" gives such expression to the common-law principle that the rights of property are subsidiary to the right of the State to protect the public welfare, it is time for the operators to consider the possibility of compulsory arbitration—compulsory through public sentiment if not through public law.

❀

The Case of Professor Sledd

The resignation of Professor Andrew Sledd from the chair of Latin in Emory College, Georgia, has been widely interpreted as an expression of impatience and

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

irritation caused by the publication of a recent article by him on the negro question in the "Atlantic Monthly." The facts with regard to the resignation have not been made public, and until they are made public by Professor Sledd or by some one speaking in his behalf, The Outlook does not feel itself justified in assuming that Professor Sledd's action was the result of an attempt to suppress freedom of speech in the South, or to dictate to a teacher the terms under which he may make his opinions public. There are many people in the South who seem to be determined, quite as much as in the old days of slavery, that there shall be no frank discussion of the negro question by any Southerner; but these people are in a rapidly growing minority, and The Outlook refuses to believe that they represent the best sentiment of the South. Professor Sledd is a Virginian, with strong Southern sympathies, who holds what may be regarded as the Southern view of the negro. He believes that the negro belongs to an inferior race; and he holds that the North has been mistaken in its view of the position and the possibilities of the negro. He believes in surrounding the ballot with safeguards which shall keep the political control of the South in the hands of the whites; but he goes on to state, what must be regarded as an obvious truth, that, even as a member of an inferior race, the negro has certain rights which are as inalienable as the rights of the superior race, and that in some parts of the South the idea of the negro's inferiority has been carried "to the point of dehumanizing him." . . . "If the negro could be made to feel that his fundamental rights and privileges are recognized and respected equally with those of the white man, and that he is not discriminated against, both publicly and privately, solely because of his color; that he is regarded and dealt with as a responsible, if humble, member of society, the most perplexing features of this problem would be at once simplified, and would shortly, in normal course, disappear." The article in question is thoroughly moderate and dispassionate, condemning, on the one side, what the writer regards as the sentimentality of the North and a false view of the negro's capacities, and in the South the cruelty and injustice which have survived from the days of slavery. If the race question is to be settled in the South by the Southerner, as it ought to be, it can be settled only by allowing absolute freedom of speech.

❀

The Naval Attack on the New England Coast

The American (or Blue) Squadron, under the command of Rear-Admiral Higginson, has totally defeated the attempt of the foreign (or White) naval force under the orders of Commander Pillsbury; the latter officer, in reply to the peremptory signal demand for "Surrender, unconditional," hauled down his flag early last Sunday morning and offered his sword to Admiral Higginson, who generously refused to accept it from "so gallant a foe." The conditions under which the mimic naval warfare was fought formed a very pretty strategic problem, the working out of which may well be suggestive of valuable points for possible future use. Admiral Higginson, with three battle-ships (the Kearsarge, Alabama, and Massachusetts), three cruisers, and half a dozen torpedo-boats, defended the coast between Cape Cod and Portland. Commander Pillsbury's squadron, though in fact comprising only the Prairie, Panther, and Supply, was supposed to have the strength of three battle-ships and also an equivalent limitation as regards entering shallow harbors. The task set for Commander Pillsbury was to enter unobserved some unprotected harbor of specified depth between Cape Cod and Cape Elizabeth, and to remain there uncaptured for six hours. The policy he actually pursued was to withdraw his ships far out to sea, there remaining quiescent until it might be hoped that the vigilance and alertness of the coast defenders had slackened; then, just before the time-limit expired, he tried to make a feint at entering Portland harbor and to follow this with a dash at Salem. This plan failed utterly; the Portland feint was abandoned because of the high sea, and the dash for Salem was promptly intercepted. Admiral Higginson expresses his belief that the naval war-game has brought out several points of strength and weakness and was well worth while. He emphasizes the need of wireless telegraphy, in which we are behind foreign

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

countries, and criticised the telephone service as antiquated. Next week will begin the larger and far more extensive maneuvers in which the army, with its coast defense forts and batteries, will try to prevent the navy from forcing an entrance into Long Island Sound. The Outlook's readers may expect to have a vivid account of these novel maneuvers from the pen of Mr. James Barnes, formerly its correspondent in South Africa; Mr. Barnes accompanies the fleet by invitation of one of the ship-commanders and with special permission of the Navy Department.

❀

In the Philippines Active hostilities against Bacolod, the stronghold of the Lake Moros in Mindanao, are expected to begin very soon. General Chaffee has reported to Washington that, in his judgment, an aggressive campaign is necessary to destroy the opposition to American authority which still continues in the Lake region. In reply, the War Department has instructed General Chaffee to use his own discretion in the matter. There are now about two thousand American soldiers in Mindanao, and they can easily be reinforced, if desirable, from Luzon. The country of the Lake Moros is wild, and the local "sultans" or chiefs have never paid much attention to the authority of the Sultan of Mindanao, while the Spanish governors never made serious attempts to bring them under subjection.——Governor Taft reached Manila on his return from the United States on Friday of last week, and was enthusiastically received. In his reply to addresses of welcome he said, among other things, according to cable reports, that the Filipinos should be congratulated on the Philippine Act just passed by Congress, which was in favor of the Filipinos and did not permit the exploitation of the islands; that possibly some of the measures that appeared restrictive would be modified if it were found that they were detrimental to business. Governor Taft predicted that American tariff duties on Philippine products would be reduced in two years practically to a free-trade basis, and urged his hearers to avoid useless political agitation and to turn their attention to agriculture and manufactures. With regard to the negotiations at Rome in regard to Church property and the friars, he said the business had not been completed, but the sale of the Church lands to the Government was assured; the money would remain on the islands instead of going to the various orders of friars.——Official cholera reports show a total for the Philippines of about 25,000 cases and 18,000 deaths.

❀

The Torrens System in Massachusetts The reports from Massachusetts show that the Torrens system of land registration is steadily gaining in favor. The fees required by the Massachusetts law for the public registration of title are not as low as many friends of the system would recommend, amounting as they do to about $25 for each title searched, besides an additional fee of $2 for each $1,000 of assessed value. When, therefore, a large estate is registered, the fee is a considerable one, and on this account, says a recent Boston letter to the New York "Evening Post," relatively few of the very largest estates have as yet been registered. Nevertheless, the owners of one estate assessed at $400,000 have secured for it public registration, and the trustees of estates, for the purpose of greater security and as a part of their duty as trustees, are now requiring the registration of titles. Of course this generalization applies only to the large cities—but little farming property having been registered, except along the seashore or in other localities where it is desired by city residents for summer homes. In the strictly agricultural districts the ownership of each piece of land is so generally a matter of such common knowledge that the registration of titles seems a needless expense. Indeed, many farms are transferred from one generation to another without even the formality of a record in the probate courts. Nevertheless, the hold which the system has obtained already makes it sure that the great bulk of the real estate in the Commonwealth will in time be publicly registered, and thereafter be transferred by merely recording the name of the new owner on the certificate, without need of further costly searchings of title "back to the beginning of things." In the long run,

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

of course, the system means a great reduction in the amount of labor to be performed by lawyers, both in the searching of titles and in litigation over them; but for the present it appears that most of the applicants for public registration have been represented by lawyers, and that thus far the new system has not reduced lawyers' work so much as the profession feared. Possibly this fact may lessen the opposition of lawyers to the establishment of the system in other States. In England, it may be recalled, it was distinctly the clamor of lawyers against machinery that would take away their work which kept the Torrens system from being adopted.

❀

Illinois Philanthropies Despoiled

The imperative need of civil service regulations for State institutions, with prohibition of the assessment of employees, is demonstrated anew by recent developments in Illinois. The Chicago "Tribune" made charges of mismanagement against the hospital for the insane at Kankakee, the most startling specification being that two patients there had given birth to illegitimate children. The public demand for an investigation was rather grudgingly complied with. The investigation, at the hands of the State Board of Charities, although not conducted very satisfactorily, did develop positive proof that all the hospital employees were obliged to pay monthly five per cent. of their salaries for political campaign purposes, the money going to the State Republican Committee. In other State institutions, it has since developed, the assessment is sometimes taken out before the salary is paid over to the employee. The investigation did not disclose the paternity of the children born to the two women patients. It did, however, indicate careless management in the institution, due chiefly to spoils methods of making appointments. The disclosures as to the assessment of employees have called forth widespread protest from citizens generally, and from influential Republicans, including United States Senators Cullom and Mason. Senator Mason, who is a candidate for re-election, charges that the funds raised by assessment of employees are not spent for the benefit of the party as a whole, but are used to advance the interests of the faction of the Republican party headed by Governor Yates, at the expense of others. One important outcome of the disclosures, it is expected, will be the passage by the next Legislature of a civil service law for State institutions, the public demand for which has been growing rapidly during the last few years.

❀

The Jews in New York City

As a rule, the surprise occasioned by a census of the Jews is due to the smallness of the numbers disclosed. In Germany, where one is constantly meeting Jews, not only among merchants, but among doctors, lawyers, editors, artists, musicians—indeed, wherever one turns—the census furnishes the surprising fact that only about one person in ninety in the Empire belongs to the Hebrew race. Similarly, in this country, up to ten years ago, the Jews were singularly inconspicuous in the census returns—only 130,000 in the whole country, or barely one person in every five hundred. The last census, however, occasions surprise of a different sort—the number of Jews having suddenly risen to 1,058,000. In other words, seven times as many Jews entered this country during the past decade as during all previous years, and America is now the home of nearly twice as many Jews as Germany. The presence of so many Jews has not been at all felt in the rural districts or even in the smaller towns, for the Jews, excluded from agriculture during centuries of persecution, show no sign anywhere of returning to the soil, and those who have come to this country recently have mainly settled down in Jewish communities in Eastern cities. A recent article in the "Jewish World" makes an elaborate estimate of the number of Jews in New York City, based upon the statistics of Jewish marriages and deaths—especially the latter—during the past year, and reaches the conclusion that the number of Jews in the metropolis is now close upon six hundred thousand! These figures are, indeed, based upon the assumption that the death-rate among the Jews is only five-sixths as great as among the whole population of the city, but this assumption is not unreasonable, as most immigrants are of the ages for which the death-rate is

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

exceptionally low, and the Jews everywhere are a race exceptionally tenacious of life. In this last they are doubtless helped by the sanitary ordinances of their religion. But, whatever may be the minor inaccuracies of the estimate, the figures in the "Jewish World" show that in the neighborhood of half a million Jews are in Greater New York, and that all but a relatively few of these are in the Borough of Manhattan, where nearly one person in four is a Jew!

❀

General Sigel General Franz Sigel, who died in New York City last week at the age of seventy-four, was a striking figure in the early part of the Civil War, and his previous military career as a leader of the German revolutionary forces in 1848–49 was picturesque and dramatic. He had been an officer in the army of Baden, his birthplace, but resigned as the result of a duel in which he killed his opponent. When the insurrection began in 1848, Sigel promptly raised a corps of four thousand volunteers, and twice attacked Freiburg, but in vain. In 1849 Sigel became the commander-in-chief of the insurrectionary troops, and, when failure was seen to be inevitable, achieved a notable military feat in taking his army through the enemy's lines, across the Rhine, and into Switzerland. When the Civil War broke out, Sigel was living in Missouri; he was already known as an ardent opponent of secession, and he undoubtedly did much to save Missouri to the Union. The Germans in St. Louis and throughout the State rallied with enthusiasm to the standard he set up, and he rendered great services in driving General Price into Arkansas. Later, at Pea Ridge and Cedar Creek, and in other engagements in the Virginian campaign, he did excellent work and earned his promotion to be a major-general. In the latter part of the war he was less successful, and after his defeat by General Breckinridge at Newmarket General Sigel retired with broken health. Since the war he had filled several minor public offices.

❀

The New French Minister The appointment of M. Jean Jules Jusserand as the successor of M. Jules Cambon, French Minister at Washington, is a peculiarly felicitous one. No American can forget the services rendered to this country by M. Cambon in the settlement of the Spanish War. It is gratifying that he is to be succeeded by a diplomat no less accomplished than himself. M. Jusserand is a native of Lyons. He was born in 1855. In 1878 he entered the French Ministry of Foreign Affairs; later he became Consul in London and held a number of other offices, the last being the Counselorship of the London Embassy from 1887 to 1890. In the latter year he was appointed Minister to Denmark, and will now come from Copenhagen to Washington. M. Jusserand represents not only the best traditions of the French Foreign Office, but the best traditions of French literature. In both departments he has achieved an international reputation. His long residence in England has given him rare opportunities of studying English literature and life, and most of his books have to do with English society and literature—"La Vie Nomade et l'Angleterre au XIV. Siècle," crowned by the French Academy; "Les Anglais au Moyen Age," "Le Roman Anglais," "Le Roman au temps de Shakspere," and "Le Théâtre en Angleterre depuis la Conquête jusqu' aux Prédécesseurs immédiats de Shakspere." Some of these books have been translated into English and have been widely read. They are not only erudite in matter but are engaging in manner. M. Jusserand, with his American wife, comes to this country to strengthen still more the friendship between French and American statesmen and scholars.

❀

Religion and Education in France During the Dreyfus excitement the disheartening disclosures of French ideas of justice indicated a serious lack in French education. Men came to the conclusion that a reform must be accomplished. Education in France had been mostly under the care of Roman Catholic monks and nuns. It was now discovered that some of the monastic orders were hotbeds of intrigue against the Government. Many friends of the Republic, therefore, felt confirmed in their idea that little progress in justice, morality, and republican loyalty among the people was possible without a certain laicizing of education. The great question took the form of a struggle between the lay school

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

and the Church school. The supporters of the first claimed that the French Republic could never become what the American and Swiss Republics are until it liberated itself from ecclesiastical influence. Hence the present effort towards freedom from that domination—an effort which disturbs in no degree the Concordat established a century ago between Napoleon and Pius VII. to preserve fixed relations between the State and the Roman Catholic priesthood—generally an admirable body of ecclesiastics, in many cases fulfilling the hero's rôle in Halévy's "Abbé Constantin." The lay effort, however, did strike specially at the monastic teaching orders, for most French republicans have now grasped the notion that education is a public and entirely secular necessity. This majority, however, is split into two camps: first, those who would exclude religious training from the regular school instruction, gladly granting, however, that it should be given outside of the secular work and at the expense of those who consider it necessary; the second and smaller group would exclude it altogether, although in a population of thirty-eight millions thirty-six millions are nominally Roman Catholic. So great was the desire to have some control of the monastic orders that last year the French Parliament passed a bill by which every association in France, religious or secular, was to be registered, a refusal to comply involving a closing of the establishments under the control of any contumacious society. Six months' grace was allowed to make applications for permits or to leave the country.

❀

M. Combes's Course

Most of the religious orders applied for authorization; the non-application of the rest showed that they were apparently not unwilling to raise an issue with the Government. Among the first were the Capuchins, Franciscans, Dominicans, Trappists, Marists, and Oblates of Mary; among the second, the Benedictines, Carthusians, and Daughters of the Cross. No less than twenty-five hundred schools controlled by the contumacious orders were open and in progress, although they had not been authorized under the new law. Their summary closing within the past few weeks by M. Combes, the French Premier, showed that he was in earnest when, strong in his hundred majority votes, he recently declared in Parliament that he would make no concession to clericalism, and would rigorously apply the Associations Law in the spirit of firmness in which it was voted. In his earlier days M. Combes had published philosophical, psychological, and metaphysical studies on Augustine, Thomas Aquinas, and Kant. Following the example of the last named, he has been fighting the followers of the first two, but his course has shown a want of consideration towards a class which, more than any other, has helped the education of French children—the intelligent, tactful, patient, and self-denying nuns. These "bonnes sœurs," as they are called, who, through no fault of their own, but only because of the obstinacy of the heads of their orders in refusing to register, were still instructing, in defiance of the law, thousands of pupils, now find themselves suddenly and rudely deprived of school privileges. Both from friendly and from unfriendly quarters much sympathy has been evoked by the separation of faithful teachers and loyal pupils; both friends and foes deprecate the fact that the Premier was not even willing to delay the school-closing until the end of the French scholastic year. Thus needless offense has been given, not only to the ultramontane party, but also to that large and influential body of Roman Catholics represented by such leaders as M. Brunetière, for instance, the editor of the famous "Revue des Deux Mondes." In its latest number, the publicist, M. Francis Charmes, coincides in the opinion expressed by ex-Minister Jules Roche that the Government's action has not only been maladroit but illegal. The most unfortunate part of the whole matter is that many Roman Catholics, Protestants, and Jews alike fear that the base of the Associations Law is a sentiment opposed to any religion. While it is true that M. Combes's majority in Parliament is largely composed of freethinkers, it is also true that the Associations Act, just in itself, though executed with a want of tact, has at its base the natural desire of most men for government control of everything which enjoys governmental protection.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Prussia and the Prussian Poles

Last week the German Emperor announced that his headquarters for the coming army maneuvers would be at Frankfort-on-the-Oder and not at Posen. This announcement sounded strangely after the repeated statements of previous weeks that William II., as German Emperor and King of Prussia, would march into Posen, the old Polish city, at the head of a hundred thousand men, and, by an unprecedentedly glittering display, would overawe his restless and dissatisfied subjects in the eastern provinces. This declaration, however, had no effect on those subjects; they continued even more restless and dissatisfied than before. They have but to look across the border into Austrian Poland to see their co-linguists enjoying in home, school, and university the full use of the Polish tongue, while in German Poland a Germanization of speech has been prosecuted with such results that a man's voice in the seclusion of his own house is no longer sacred. It is not believed that the courageous Kaiser has any personal fear in regard to exposing himself in German Poland. His change of plan is undoubtedly due to the fears of the Court officials, who have steadily opposed their ruler's appearance in an excited community. Meanwhile, the Prussian Government continues in its attempt to conquer anti-Prussian influences in Poland by encouraging the emigration thither of Germans—an attempt at artificial colonization which has so far led to little practical result. Herr Wittenberg, President of the Government Commission, recently resigned from his office, after having declared that it was costing about eight thousand marks (about $2,000) to transport and establish one family, and even then the Government was not sure that the family would remain and defy the surrounding hostile population. In their turn the Prussian Poles have organized, and, as a body, have raised money to buy back the land occupied by the Prussians. Thus landowners in the region affected have double cause for congratulation! As regards the main matter in hand, William II. may well take a leaf out of the book of the Austrian Emperor, the venerable and beloved Francis Joseph, who, among the twenty nationalities making up his empire, counts his Polish subjects as among the most loyal and devoted of his people.

❀

The Boer Generals

One of the four famous Boers who recently arrived in Europe, General Lucas Meyer, has died suddenly at Brussels. His death comes as a great shock, not only in pro-Boer quarters, but also in pro-British, for during his short stay in England he had won many friends among all classes. As in his case, so at their later arrival, Generals Botha, De Wet, and Delarey were received by Mr. Chamberlain, Colonial Secretary, Lords Roberts and Kitchener, and, the royal health now permitting, by Edward VII. While these meetings were gratifying, they were quite outdistanced in impressiveness by the spontaneity and contagiousness of the cheers from the people whenever the Boers appeared in public. Nothing better illustrates the English liking for a plucky antagonist than such an ovation. Every one remembered that until within a few weeks these very officers were giving the British Government the keenest anxiety. Every one remembered, too, that during the whole of the deplorable war they had borne themselves, not only with conspicuous courage, but with praiseworthy humanity, as Lord Methuen and others whom they had captured have testified. That the jar of war is sometimes quickly forgotten in a tribute of spontaneous admiration was recently shown in this country in the case of Admiral Cervera's popularity; and was seen again last week in England in the case of Generals Botha, De Wet, and Delarey. They are now in Holland, where it is understood they have had a stormy interview with ex-President Kruger. "Oom Paul" represents the Boers' dead past; the three Generals, in their greater magnanimity and far-sightedness, the living Boer future. It is rumored that on returning to South Africa they may enter the legislative councils of the Transvaal and the Orange River Colony. We trust that this rumor may be confirmed, for, added to their inherent personal qualities, their present experience of another civilization than that to which they have been accustomed must inevitably give to them new ideals of society and government.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

The Cape Parliament In view of the large number of Boer sympathizers, or Afrikanders, in Cape Colony, the English, or so-called Loyalists, there have for a long time regarded the Constitution as a menace and not an aid to British rule. The Cape Parliament affords to the Afrikanders (who can now speedily secure a parliamentary majority) an influence which would be denied to them if the Constitution were suspended. The result of the Loyalist agitation for suspension was recently seen in a petition to Mr. Chamberlain, Colonial Secretary; the petition received the signatures of forty-two members of Parliament and of Lord Milner himself, the High Commissioner for South Africa. As Mr. Chamberlain announced that he would not grant the request, the opening last week of the Cape Parliament was an occasion of more than ordinary interest. In his speech, Sir Walter Hely-Hutchinson, the Governor, announced that martial law would be removed on the passage of a bill indemnifying the Governor and all persons concerned for acts committed under such law. Bills were introduced covering unavoidable infractions of the law arising from the delay in summoning Parliament, condoning illegal expenditure incurred for the suppression of rebellion, prohibiting the immigration of Asiatics other than British subjects, prohibiting the sale of intoxicants to the aborigines, providing for the segregation of natives, for work on railways, harbors, and irrigation; finally, contributing an additional hundred thousand dollars to the Imperial Navy. The policy of peace and reconciliation urged by the Governor, and the discussion of all measures in the spirit of moderation, are more than ever necessary in Cape Colony, since the Progressives are offended at what they consider to be the Opportunist attitude of Sir Gordon Sprigg, the Premier. They have deposed him, therefore, from the leadership of their party, substituting for him Dr. Smart, ex-Commissioner of Public Works, whose resignation from the Cabinet was due to Mr. Chamberlain's attitude regarding constitutional suspension. All friends of civilization will join in the hope that the Governor's advice will be followed in Parliament, if not outside. Though worsted in their long fight for independence, the Boers, compatibly with entire loyalty, may now work earnestly for Boer development. They may well follow the inspiring example of Canada.

❀

The Hague Tribunal The International Tribunal of Arbitration at The Hague is about to have its first trial in the submission this week of a dispute between Mexico and the United States. About two centuries ago, when California and Mexico were Spanish possessions, an endowment was made for the benefit of the Jesuits and other religious orders. After the Mexican Republic confiscated the religious properties a settlement was made, and the Mixed Claims Commission in Washington gave prolonged consideration to the evidence before it. The claimants at The Hague are various Roman Catholic bodies in California, who complain that payments of interest have been suspended by the Mexican Government since 1873, when the Commission finished its work. The claims involved amount to nearly two million dollars. The American and Mexican Governments respectively selected two arbitrators from the lists of the Permanent Tribunal at The Hague, and an umpire will shortly be chosen. Two attorneys representing the United States Government will open the case, and they will be supported by special counsel. The same privileges in presenting the defense are to be, of course, accorded to the Mexican Government. The outcome of the trial will be awaited with interest, not only on account of its own character, but also because it is the first proof of the working of that mechanism apparently so admirably adapted for the adjudication of international disputes.

❀

American Interests in Turkey The fears of a massacre among the Armenians of Turkey have startled even the diplomatic world. The United States has sent orders to the Consul at Erzeroum to "use every endeavor to protect American interests at Moush in case of need, and it is left to his discretion and knowledge of the facts to determine whether he should go to that place" or not. One might wonder how Americans could have interests there. There are hundreds

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

of Armenians in this country who are now naturalized Americans, and they have important interests in their native land. When their friends at home are robbed, they impoverish themselves to aid them and to support the widows and orphans made by massacres. Thousands of dollars which would otherwise be spent in this country are drained out of the United States every year for this reason. And after each massacre many survivors come over here, thus increasing the number of immigrants, which many Americans consider too great already. In short, even material interests justify the Department of State in sending a Consul to Moush, though humane regard may not be considered. France, with less fear of yielding to sentiment, has already sent a special consular agent to that post. In Brussels a large meeting has been held, attended by prominent people from various countries, whose object was to secure the sympathetic aid of the nations for the oppressed people of Turkey. This Brussels conference is a proof that the moral sentiment of Europe has been stirred in behalf of the Armenians as never before, and though the Sultan may have no fear of such conferences, yet they are bound to bear fruit which may be to him a matter of fear. Even the most rabid revolutionists are modest enough to ask only for Armenian autonomy under European control—the only possible condition for the normal development of that country, which is so rich in material resources, in natural conditions, in the ability of its people, and in the spirit of progress, were their hands not bound and their leaders massacred.

❀

The Religion of the Armenians

The mission among the Armenians long conducted by the American Board has borne fruit, not only in Turkey, where more than half of the total number of the Armenians reside, but also in this country. About thirteen thousand Armenians now live in America, and at least a quarter of that number are in and about New York City, where, largely through the efforts of the American Board, an Armenian Congregational Church has been established under the charge of the Rev. H. H. Khazoyam, a Kharput graduate. To escape assassination, Mr. Khazoyam was obliged to leave Turkey during the reign of terror seven years ago, and accomplished his aim disguised as a servant to the British Consul. Arriving here, he took a course in Union Seminary, and began work among his countrymen—a work now impressively represented by the new Armenian Congregational Church. A hundred and fifty to two hundred persons comprise the congregation of this church. Mr. Khazoyam has also organized Armenian congregations at three points in New Jersey—Hoboken, Paterson, and Stirling. Most of the American Armenians belong, of course, to the Armenian Church founded by St. Gregory the Illuminator, who died A.D. 332. In the controversy concerning Christ's twofold nature, the Armenian Christians refused to accept the decisions of the Council of Chalcedon (to which political troubles had prevented their sending representatives), and constituted themselves a separate church, called the Gregorian or Armenian. In the fifteenth century this Church became split into majority non-Romanizing and minority Romanizing parties; since then most of the latter have accepted Papal supremacy. This, or the United Armenian party, again split when, in 1870, the dogma of Papal infallibility was promulgated, and affiliated with the Old Catholics. The orthodox Armenians believe that Christ has only one nature, and, in common with the Greek Church, that the Spirit proceeds from the Father alone. They reject the doctrine of purgatory, but believe in the intercession of saints. Some of their ritual peculiarities are: the threefold immersion at baptism; the union of baptism with confirmation; the dipping of the bread in the wine at the Holy Communion; finally, the administration of extreme unction to the priests alone, and that after and not before death. The work of the American Board in Turkey has always been aimed, not to antagonize this Christian Church, but rather to lead its followers into a larger liberty. The Katholikos, or head of the Church, to whom the Armenian Patriarchs of Jerusalem and Constantinople are subordinate, resides near Erivan, in Russian Armenia—for sixteen centuries the ecclesiastical metropolis of the Armenian nation. The Patriarch of Constantinople has again formally brought the Sultan's notice to the fact that not the least satisfaction has

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

been given to Armenian protests against the recent exceptional and outrageous measures taken against this long-suffering people.

❀

Dean Bradley

Westminster Abbey is the common possession not only of Anglicans but of Englishmen of all creeds, indeed of all Christians. Anything affecting the Abbey, therefore, interests readers everywhere. Those who have been Abbots or Deans during Westminster's thousand years' history have enjoyed a position of peculiar prominence, independence, and charm. It is easy to see how such a position appealed, for instance, to one of Dean Stanley's sensitive yet courageous spirit, and to his love for the historic. A contagious enthusiasm, therefore, both intellectual and spiritual, distinguished his tenure of office. Dean Bradley belongs to the Stanley succession, for he too was one of Arnold's pupils at Rugby, and later at Oxford was a pupil of Stanley himself at University College. After gaining a fellowship there Mr. Bradley returned to Rugby as Assistant Master under the Head-mastership of Dr. Tait, afterwards Archbishop of Canterbury, going thence to be Head Master of Marlborough College, a post which he filled with conspicuous ability for sixteen years, then returning to his Oxford college to become Master. His "Recollections of Arthur Penrhyn Stanley" and Mr. Prothero's "Life and Letters of Dean Stanley" have told the world somewhat about all this. Dean Bradley's resignation, at the age of fourscore, of his present office calls attention to the Abbey's history during the twenty-one years of his deanship. First of all, this period is notable because the building has been transformed from its "absolutely dangerous condition" (to quote from the report to Parliament in 1882) to one of solidity and safety. Prior to that date the comparatively small sums allowed for repairs were glaringly insufficient to keep the crumbling edifice in repair; but since then the liberality of Parliament, acting through the Ecclesiastical Commissioners, has brought about a restoration under the supervision of Sir Gilbert Scott and Mr. Pearson. While the Abbey's literature has been little enriched by Dr. Bradley, his daughter, Mrs. Murray Smith, has found an inspiring subject in the noble structure. Dean Bradley's Saturday tourist parties became quickly famous and sought after in all ranks of society. From four to six o'clock every Saturday afternoon he has been in the habit of conducting parties around the Abbey, explaining its history, and arriving in Jerusalem Chamber for a final summary. We hope that he will publish these familiar talks, which indicate at once his fine scholarship and his great practical usefulness. His parties were representative of many classes; one Saturday they would be composed of day-laborers and workingmen; the next, of high-school girls; the next, of a body of Dissenters; the next, an association of archæologists and history students; the next, a chosen few from the Lords and Commons. During the two decades, among the most important interments in the Abbey have been those of Darwin, Trench, Browning, Tennyson, Gladstone and his wife; and among the most notable monumental commemorations, those of Sir Walter Scott, the Arnolds—Thomas and Matthew—Coleridge, Burns, Longfellow, General Gordon, Lord Beaconsfield, Henry Fawcett, and Jenny Lind. In the Abbey's ten-century record Dean Bradley's name will stand in two great ceremonies next to that of the Archbishop of Canterbury: in 1887 at Queen Victoria's Jubilee, and in 1902 at King Edward's coronation.

❀

A Million Guineas for Methodism

It is a matter of general interest in these days of twentieth-century funds to know that the scheme of the Wesleyan Methodist Church of England to raise one million guineas has been accomplished. The widespread movement to raise large sums of money with the incoming of the new century as the "psychological moment" originated with Robert W. Perks, M.P., one of the foremost laymen of the Wesleyan Methodist Church, and the successful completion of the fund is largely due to his liberality and to his wisely directed energy. One use to which the Wesleyans intend to put a part of the million guineas is the establishment of a new headquarters in London for universal Methodism. This plan is now in a fair

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

way toward accomplishment. A plot of ground has been purchased directly opposite Westminster Abbey, and here the new center of Methodism will be founded. The sum of £250,000 has been set apart for this purpose. It is proposed to erect a building architecturally in harmony with the surroundings, which will contain two halls, one capable of holding three thousand persons and the other with a capacity of one thousand. There will also be a great library, and accommodations for the various societies of the Church. It is intended to make the place a center of evangelistic enterprises and effort. The proposition has been received with universal approval, not only among the Methodists of England, but of the world, and as well by the Nonconformist bodies of England, who recognize the great benefits that must inevitably accrue to the cause of evangelical religion in London from its successful execution.

❀

A Significant Action A sign of the times is found in the fact that the Methodist Episcopal Church and the Methodist Episcopal Church, South, have united their forces in China to the extent of establishing a joint publishing house in Shanghai. The plan has been under consideration for over six years, and has had the cordial indorsement of the missionaries on the field of both Churches. Early in August a joint committee met at Baltimore and adopted a basis of organization, and this has been ratified by the Missionary Society of the Methodist Episcopal Church and the Book Committee of the Methodist Episcopal Church, South. In accordance with the agreement, the Methodist Publishing House of China is to be established at Shanghai, with a capital not exceeding $100,000 in gold, one-quarter of which is to be paid in immediately by each party to the contract. If there is any profit from the business—and there will probably be considerable—it is to be used for the development of the plant and as dividends to each Church. It is understood that in effecting this union of publishing interests all other mission enterprises in which the respective Churches are engaged in China remain as at present organized and established. That is, the present comity is to be observed in all its original integrity. The arrangement seems to be an admirable one from the point of view of the conservation of missionary energies, and it is hoped in many quarters that it is prophetic of the day when all differences between the two Methodist Episcopal Churches of America shall be healed and they shall come together and present to the world a united and aggressive body of fervent, consecrated, and spiritually quickened men and women.

❀

Two New Monster Steamships Two important events in the domain of ocean transportation deserve chronicling. A fortnight ago, at Stettin, and very appropriately in the presence of the German Emperor, the North German Lloyd steamship Kaiser Wilhelm II. was launched from the famous Vulkan yards. The new liner is the longest ship in the world; her tonnage is about twenty thousand, while her engines will have about forty thousand horse-power. It is expected that she will make twenty-four knots an hour, and will thus be the fastest ship on the ocean. She will have accommodation for eleven hundred first-class and second-class passengers, together with nearly eight hundred in the steerage; thus, with officers and crew, she will carry twenty-five hundred souls. In many ways the Kaiser Wilhelm II. will be the latest type of a model steamer; in none more than in the clever arrangement by which the captain, standing on the bridge and pressing an electric button, may close all the doors of the water-tight compartments. There are so many of these compartments that any two can be filled with water without endangering the rest. In accordance with German naval requirements, the vessel has been constructed so as to be used as an auxiliary cruiser in time of war.——Last week, from the Harland & Wolff yards at Belfast, Ireland, the new White Star steamship Cedric was launched. She is to be the largest liner afloat, is of twenty-one thousand tons, but has not been built for speed. She belongs to a type of ocean craft increasingly popular with passengers, shippers, and ship-owners, for this type combines large accommodation for passengers and freight, together with much economy in the principal item of expense in the ocean carrying trade—coal.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

The President's Speeches

The President's speeches in the progress of his New England tour have been characteristically frank and direct, and will constitute not so much a defense of what the Administration has done as a disclosure of its policy for the future. The President understands the importance of taking the people into his confidence; quite as much as any of his predecessors, he understands the political wisdom of such a course. Parties and politicians lose more by evasion and reticence at points where they ought to be direct and explicit than in any other way. The mistakes of the men who are more eager to gain or retain office than to apply principles or to carry out policies will never be made by Mr. Roosevelt. In his speech at Hartford the President stated his position on questions of foreign policy with explicitness; and no fair-minded critic of the speech can find in it anything less than a declaration of high-minded statesmanship in dealing with the complex and difficult questions which have followed the Spanish-American War. The President is justified in taking occasion again to call attention to the actual results of American action and administration in Cuba and the Far East. The motives and the action of the Administration have been so persistently misrepresented, the facts at times so grossly perverted, the tendency to belittle the achievements of men like Root and Wood so marked, that there is good reason for saying again that no men have ever more capably and conscientiously served the public; and that, in spite of novel and harassing difficulties, a high standard of efficiency in public service has been maintained, and results which are entirely in harmony with the American spirit and American principles have been secured. In saying that "in making an appointment to the insular service it is necessary to disregard mere public expediency, and to look at the matter solely from the standpoint of the honor of our own Nation and the welfare of the island itself," the President has described his own attitude and characterized his own course. In declaring that "we are governing the Filipinos primarily in their interest and for their great benefit; and we have acted in a practical fashion, not trying to lay down rules as to what should be done in the remote and uncertain future, but turning our attention to the instant needs of things, and meeting the needs in the ablest and amplest way," the President is characterizing his own course, and reporting a very significant chapter of recent history, and one which has been also subject to gross misreading and perversion.

President Roosevelt's statement of the policy of the Administration on the question of trusts has been looked for with great interest, because it may be regarded as defining the probable policy of the party and as giving the keynote for the Congressional campaign this fall. We are passing, said the President, through a period of great prosperity, and in such a period, as in periods of adversity, there are mutterings of discontent. In such times evil prospers as well as good. What laws and upright administration can do is to give the opportunity for such prosperity. It must be secured and maintained, however, by the thrift, intelligence, energy, and industry of individual men. Prudence and self-restraint are quite as essential as good laws, and can accomplish many things which good laws cannot accomplish. Our Government needs stability and fixity of economic policy without fossilization:

> One of the features of the tremendous industrial growth of the last generation has been the very great increase in large private, and especially in large corporate, fortunes. We may like this or not, just as we please, but it is a fact, nevertheless, and as far as we can see it is an inevitable result of the working of various causes, prominent among which has been the immense importance steam and electricity have assumed in modern life. Urban population has grown in this country, as in all civilized countries, much faster than the population as a whole during the last century, and where men are gathered together in great masses it inevitably results that they must work far more largely by means of combinations among themselves than when they live isolated from one another. Now, I suppose that most of us prefer on many accounts the old conditions of life, under which the average man lived more to himself and by himself, when the average community was more self-dependent, and where, even though the standard of comfort was lower on the average, yet there was less of the glaring inequality in worldly conditions which we now see in our great cities.
>
> It is not true that the poor have grown poorer, but some of the rich have grown so

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

very much richer that where multitudes of men are herded together in a limited space the contrast strikes the onlooker as more violent than formerly. On the whole, our people earn more and live better than ever before, and the progress of which we are so proud could not have taken place had it not been for the great upbuilding of industrial centers, such as our commercial and manufacturing cities. But together with the good there has come a measure of evil. Life is not so simple as it was, and surely both for the individual and the community the simple life is normally the healthy life. There is not in the cities the same sense of common underlying brotherhood which there is still in country localities, and the lines of social cleavage are far more clearly marked.

Many things are now demanded of the Government which can be done only by private persons; there are some remedies, however, which may be found in legislative and executive action. Much of the criticism of business combinations is unwarranted. Great combinations are not only legitimate, but obviously necessary under modern conditions. It is not the principle of organization that is to be attacked, but the manner in which some organizations are organized and the methods by which they are administered. Wealth is not to be condemned because some men do not make proper use of it, any more than intellect is to be condemned because some men of great power use their power for evil ends. One of the evil tendencies which corporate action has taken is in the direction of monopoly, and this tendency makes it necessary to devise methods of regulation. The President's statement on this point cannot well be condensed:

I believe that the Nation must assume this power of control by legislation, and if it becomes evident that the Constitution will not permit needed legislation, then by Constitutional amendment. The immediate need in dealing with trusts is to place them under the real, not nominal, control of some sovereign to which, as its creature, the trusts shall owe allegiance, and in whose courts the sovereign's orders may with certainty be enforced. This is not the case with the ordinary so-called "trust" to-day, for the trust is a large State corporation, generally doing business in other States also, and often with a tendency to monopoly. Such a trust is an artificial creature not wholly responsible to or controllable by any legislature, nor wholly subject to the jurisdiction of any one court. Some governmental sovereign must be given full power over these artificial and very powerful corporate beings. In my judgment, this sovereign must be the National Government. When it has been given full power, then this full power can be used to control any evil influence, exactly as the Government is now using the power conferred upon it under the Sherman Anti-Trust Law.

Even when the full power has been conferred, it would be highly undesirable to attempt too much or to begin by stringent legislation. The mechanism of modern business is as delicate and complicated as it is vast, and nothing would be more productive of evil to all of us, and especially to those least well off in this world's goods, than ignorant meddling with this mechanism, and, above all, if the meddling was done in a spirit of class or sectional rancor. It is desirable that this power should be possessed by the Nation, but it is quite as desirable that the power should be exercised with moderation and self-restraint. The first exercise of that power should be the securing of publicity among all great corporations doing an inter-State business. The publicity, though non-inquisitorial, should be real and thorough as to all important facts with which the public has concern. The full light of day is a great discourager of evil. Such publicity would by itself tend to cure the evils of which there is just complaint; and where the alleged evils are imaginary, it would tend to show that such was the case. When publicity is attained, it would then be possible to see what further should be done in the way of regulation.

There is no patent cure-all for the evils of the body politic. Progress must be slow, and ought to be. There can be no complete solution of the problems which are grouped together under what is called the trust question; but if the subject is approached with resolution, honesty, and common sense, lines of action may be marked out which will conserve and foster what is good in combination and regulate and check what is evil.

This statement of the attitude of the Administration towards the trust question undoubtedly foreshadows the general lines of the legislation that will be proposed at the coming session of Congress, and defines the policy of the Republican party. It is a policy which recognizes that combination and co-operation are not only legitimate in business enterprises as in all other enterprises, but that they are the inevitable development of economic conditions. It also recognizes the fact that these great combinations, being creations of the law, are entirely subject to the law; that there is danger in the handling of such vast sums of money, and that those who handle these immense accumulations of capital must observe the laws as rigidly as the poorest man in the country.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

The Gospel According to Professor James

From the believer's point of view, religion is the supremest inspiration to noble living; from the unbeliever's point of view, the supremest obstacle to human progress; whichever it is, or even if it is sometimes the one and sometimes the other, it is a matter of supreme concern to all who are interested in the welfare of their fellow-men, or even in their own ethical and intellectual development. When so independent a thinker and so courageous a teacher as Professor James makes a careful investigation of the actual phenomena of religious experience and its effect on human character and conduct, and from a wide observation draws by the purely inductive method certain conclusions which he formulates as those furnished by such observation of life, whatever those conclusions may be they are worthy of serious consideration by all serious-minded persons. In Professor William James's latest volume, "The Varieties of Religious Experience," which bears the imprint of Longmans, Green & Co., he bases his conclusions, not on Scripture, not on *a priori* reasoning—on any assumption as to what God is or must be, or as to what man must or ought to think—nor on any ecclesiastical dogmas, that is, on conclusions which other men have drawn from either Scripture, their own consciousness, or a study of life; he draws his conclusions from his own careful examination of religious experiences. These experiences have in fact existed: What is their significance? what conclusions respecting life may be deduced from them? This is the question he asks and seeks to answer.

Leaving for future consideration in our book pages the methods, spirit, and literary characteristics of Professor James's book, we here report in his own words certain of his conclusions, which seem to us to afford a striking confirmation of what we may call the essentials of evangelical faith. And this confirmation is the more noteworthy because it is derived by a purely inductive process and is stated in a purely philosophical formulary. We quote; the italics are Professor James's:

First, is there, under all the discrepancies of the creeds, a common nucleus to which they bear their testimony unanimously? And, second, ought we to consider the testimony true?

I will take up the first question first, and answer it immediately in the affirmative. The warring gods and formulas of the various religions do indeed cancel each other, but there is a certain uniform deliverance in which religions all appear to meet. It consists of two parts:—

1. An uneasiness; and
2. Its solution.

1. The uneasiness, reduced to its simplest terms, is a sense that there is *something wrong about us* as we naturally stand.

2. The solution is a sense that *we are saved from the wrongness* by making proper connection with the higher powers.

Matthew Arnold has reached substantially the same conclusion from his survey of life, and has embodied it in the famous phrase, "There is a power not ourselves that makes for righteousness;" Theodore Christlieb has formulated the same doctrine in the embodiment of all Christian theology in two articles contained in two words, "Sin and Salvation;" the Nicene Creed gives expression to a particular form of this general faith in the words, "I believe . . . in one Lord Jesus Christ, the only begotten Son of God . . . who for us men and our salvation came down from heaven"—that is, it states a belief "that we are saved from the wrongness by making the proper connection with the higher powers," and at the same time indicates belief that the "higher powers" have interposed in human history to make such connection easier, or, as the narrower evangelical school would contend, possible. In all these formulas the same essential principle is involved, one which is capable of many different expressions because in different human experiences it takes on a different color. In some it is an experience of remorse for past sin and of pardon and consequent succor from remorse; in some a sense of separation from the Eternal Father and of restoration to him again by a divinely originated reconciliation; in some a consciousness of moral disease in the soul itself and a healing and life-giving bestowed from above; in some nothing more than a sense of moral uneasiness unexplained and ill defined, giving place to a consciousness of peace, derived one knows not how nor whence, only not self-begotten. But in these and many other forms it is in essence, what Professor

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

James defines it to be, "a sense that there is something wrong about us as we naturally stand" and "a sense that we are saved from the wrongness by making proper connection with the higher powers."

We do not, indeed, affirm that all the assistance which religion has furnished toward nobler living is summed up in this conclusion. Religion has, also, both defined obligation and added to it a solemn, sublime, and inspiring sanction. It has defined obligation by its insistence that obligation is due not merely to one's self and to one's fellows, but also to the "higher powers." It has added sanction to obligation by insisting that there is due to the "higher powers" a loyalty which is more than gratitude and immeasurably more than dread. It is true that religion has sometimes falsely defined obligation, making it ceremonial and conventional instead of ethical and real. It is true that religion has sometimes endeavored to attach an artificial sanction to obligation either by enforcing it with tortures on the earth or by threatening, in the name of the "higher powers," tortures to be inflicted hereafter. But these have been incidents, though sometimes appalling incidents, in the religious life; the essence of religion has always been the same—a sense of "higher powers," with perhaps some sense of obligation toward them of help received from them. If we change from the language of philosophy to that of theism, we may say that the essence of religion is the faith, first, that God is a righteous God and demands righteousness of his children, and, second, that he is a merciful God and will help them to righteousness if they will accept his help.

In its statement of the first element of religious consciousness the Bible does not essentially differ from the text-books of other religions. The Ten Commandments do but give in remarkably clear, terse language a comprehensive summary of moral obligations which all men of any degree of moral culture instantly recognize as just. Their peculiarity, in so far as they are peculiar, consists in the fact that they are wholly without ceremonial or ecclesiastical provisions. The Sabbath law as it exists in this ancient code is purely humanitarian, purely a provision to protect men from the evils of unremitting drudgery. So the Golden Rule is original only in form; the essential justice of the principle that no man has a right to demand of his neighbor what, if their positions were reversed, his neighbor might not with equal justice demand of him, needs neither interpretation nor argument. It is in the statement of the second principle, that God is a merciful God and will help men to righteousness if they will but accept his help, that the Bible surpasses in clearness and explicitness all other books; it is in their sense that "we are saved from wrongness by making the proper connection with the higher powers" that the prophets of the Hebrew race are incomparably superior to the prophets of any other people. What else than an expression of wrongness in us as we stand, and of salvation from that wrongness by connection with a higher power, is the message of the Old Testament prophets as summed up by Isaiah's promise: "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon"? What else is the message of the New Testament as it is summed up by Paul's affirmation: "God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ—by grace ye are saved"? What else are the doctrines of revelation, incarnation, atonement, regeneration, and prayer, but different intellectual expressions of the religious consciousness that we are saved from wrongness by making proper connection with the higher powers? What other is the work of the Christian ministry than to awaken where it does not exist, and to deepen where it does exist, this twofold religious consciousness of human wrongness and divine helpfulness? What else is its historic message than this, that the higher powers have opened the way by a self-revelation which makes such connection and such resultant salvation simpler and easier? What else constitutes the secret of its power than this historic message which answers to the half-conscious sense of need and the deep subconscious desire for the help which only the higher powers can afford? What the Church has too often regarded as an

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

exclusive message of Hebrew revelation, dependent for its authentication on miracles, the evidence for which necessarily grows feebler with the lapse of time, this latest work of philosophy indicates as the specialized expression of a human experience as universal in its essential elements as the race, and authenticated by a testimony which cannot be discarded without disregarding that universal human consciousness which is the basis of all knowledge and the source of all belief.

❀

How to Find Him

There is a deep truth in the beatitude which declares that the pure in heart shall see God. The world is full of men and women who are striving to see God with the mind, to find him by searching among and into the secrets of visible things, to discover him by some fresh observation of nature, some occult process of reasoning, some unusual and esoteric method of approach. And the world is full of doubting, groping, skeptical, cynical, despairing people whose search is unavailing and whose quest ends where it began. It is always easier to believe in the interest and nobility of the things which are remote and unfamiliar than in those that are close at hand, in magical and mysterious processes than in simple and obvious ones; and it is vastly easier to use the mind as an organ of discovery than to develop the nature into the purity, sweetness, and sanity which make God credible and bring him near.

The secret of life is an open one to the pure in heart; it is mysterious to all who strive to uncover it by knowledge alone. God is discovered, not by a process of searching, but by a process of living; he is incredible, remote, inaccessible, because people take the wrong paths of approach to him. To the unselfish, the self-forgetful, the loving, and the pure, God is not only credible: he is inevitable. If he did not exist, the gentle, the kindly, the humble, and the pure would create him for themselves. The qualities which become dominant in them affirm and, in a sense, compel his existence. He is the great objective reality to whom they move like the tides by a primal impulse, an irresistible law. The world does not find God because it is not willing to pay the price of clear vision; it wastes its time and strength on all manner of expedients, experiments, spiritual labor-saving devices. The most rigorous intellectual methods, the most recondite practice of the mysteries, are easy compared with the labor and pain of casting out pride, vanity, self-consciousness, self-love, impurity of motive, thought, and impulse. Access to God is open to every man, is close at hand, may be found at any moment in any occupation; but the approach is made through a denial of self, a subjugation of self, a casting out of self, which men and women who are willing to search the heavens and travel to the ends of the earth are not willing to effect in themselves. God is always near; it is we who are afar off. God is always accessible; it is we who refuse to approach. God is always visible; it is we who cannot see. Blessed, therefore, and happy among the children of the world are the pure in heart, for they see and know.

❀

The Spectator

The Spectator stood talking with a group of villagers in a little Italian town sixty miles east of Naples. "In New York," he observed, with the idea of saying something pleasant and informing, "there are very many Italians." "Oh, yes," assented one of the crowd who spoke English. "There are a great many Italians in New York, and" (with more interest)—"and in Krebs." The Spectator resigned the rôle of Public Informant and began seeking light. "Krebs? Krebs?" he repeated, conscious that he was losing caste with the crowd. "I don't think I know where Krebs is. Where is Krebs, anyway?" "In America," "In Indian Territory," "Where the Indians live who speak Choctaw," came from the group, and the Spectator began to be enlightened. "What did you go there for?" he asked, stupidly. "Three dollars a day," "Good work," "To dig in the mines," were the various responses, while some averred that at first they had earned three and a half dollars a day.

❀

Of course the Spectator saw no reason why his Italian friends should not go to

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Krebs, or anywhere else, if they could earn so much money as that; but he was curious to see how the wealth earned in America was spent in Italy, and he was not long left in doubt. As soon as the villagers found that the Spectator—who, by the way, was the first American who had ever visited this particular town—was interested in their hamlet, they led him up one street and down another until he had gained a good idea of the place. Nearly every street was clean and inviting in appearance and newly paved. Extensive public works, for a place of less than five thousand inhabitants, were in process of construction. A strong and graceful bridge had recently been erected over a mountain torrent that ran by the village, and fine stone walls were being built to fence in roadways passing by a steep declivity. The head men of the village were not ashamed to say that the money to pay for all these improvements was earned in America, and declared that the town had profited to the extent of half a million francs by the labor and pay of their townsmen in Krebs, Indian Territory. "And are any men from here working in Krebs now?" asked the Spectator. "Oh, yes, more than two hundred, and they are all at one mine, and if any of them is sick the others all help him, and perhaps send him home. Some have been away for years, and some mean to stay in America always."

❀

Then the Spectator visited the schoolhouse, and the principal remarked: "Our building is not equal to the school buildings you have in America; we must enlarge and improve it." He next called at the "Pharmacie," and the doctor inquired long and particularly about the possible opportunities for an Italian druggist in America. On every hand there was the greatest possible interest in the United States and the strongest kind of evidence that the enterprise and achievements of America had made an immense impression on these people. The Italians of this town, at any rate, seemed to regard the United States as a land of ideal well-being, the ways and works of which they hoped very eagerly to make their own. And this is only one village out of scores and hundreds in southern Italy and in Sicily that are being raised from a condition of squalor to one of comparative prosperity by the industry of their people in America. But some will say, "What does America gain by this? Doesn't the money leave the country?" Yes, but if it is put to a good use and helps men to live better and become wiser, is that to be deplored? Since the Spectator has been abroad he has come to care that the people abroad should admire and learn of America.

❀

The evening after the Spectator's talk with his Italian villagers they accompanied him in a body to the railway station, where there was a hearty exchange of farewells. His stay at their town had come as the closing event of a summer's tour of Sicily and southern Italy, and now as he reviewed it there came to him the familiar thought, "What a new and active land Italy is!" Of course the disciple of Mr. Baedeker, with his face in his handbook, will believe this section one of the most historic parts of the earth, and when he lifts his eyes from the small print to see a castle sentineling a cliff, as is the ordinary case here, he will feel his faith well founded.

❀

The Spectator, too, is not so averse to ruins that he has never seen any; and yet, even when he has seen usages older than any ruin, when he has seen the peasants washing the family linen in the stream and drying it on the rocks, and the women filing to the well and returning with their water-pots on their heads, and the slothful shepherd fashioning a reed to make less tedious his hours with his flock, and men and women threading the wheat-fields and "putting in the sickle," as in the days of Ruth, even then he has seen these things in Italy as the background on which is projected a new life of ardor and appreciation and enterprise, and has called it again "one of the new lands." Then, too, as the Spectator is a democrat, he looks at social, political, and educational affairs somewhat from the democratic standpoint; and when he does so, he feels that the inexperience of youth accounts for some of the inexpertness in these things which he has seen in Italy and, as he thinks, in some other corners of Europe. Nor is he surprised at this

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

when he remembers that Italy is but one-third as old in modern nationality as the United States, and that perhaps of right she ought to be less advanced than we in her social usages and educational life. Indeed, the conditions under which a really modern nationality is possible have only recently come to exist in southern Italy, some provinces of which have remained until the present generation as isolated from general European influence as are sections of the Turkish Empire to-day. Here, too, is the lack of sufficient intercommunication, and the provincial dialect, the undue attachment to local clan and clique, in which all thought of the general or national good is subordinated; here is the unmodern failure to recognize woman's social and educational rights, the disdain of labor not artistic, professional, or official, and the over-emphasis on social differences—which all indicate, to an American, an early and undeveloped type of political civilization, and go very far toward proving to him that Italy is a new country. So, perhaps, it is not at all whimsical nor unphilosophical in a Spectator, so long as he is a democratic one, to hold that, while the ruins and legends of Italy are older than ours, there are respects in which the life of the people is less matured than our own.

❀

"But the Italian emigrants to America are the worst class in Italy." The Spectator had heard the opinion before, and it reminded him of home; but this time it was the utterance of the American Consul at a leading Sicilian port. The worst class in Italy, thought the Spectator, ought to be kept in irons and not allowed out of their own country and into ours. Indeed, there are laws against the immigration of such. But *are* the emigrating Italians the worst, or almost the worst, class in Italy? It seemed a serious charge, and after some debate the American Consul withdrew it, and admitted that they were *not* the worst class, though he maintained that many were "bad enough." Bad enough, even if trying to be better, many an Italian or other emigrant no doubt is; but as the Consul had just assured the Spectator with much positiveness that the chief harm-workers of our age are the missionaries, and that he held "every missionary without exception to be either a hypocrite or a fanatic," there seemed no reason why one should not take his opinions respecting another class with some allowance.

❀

Furthermore, the whole experience of the Spectator stood against the validity of the ominous opinion propounded (and then withdrawn) by the Consul from the United States. There seems good reason to think that the emigrating class from Italy is not so different from the emigrating class from other European States, except that it has been peculiarly unfortunate in the way of industrial and educational opportunities. But it is the same hardy, vigorous, enterprising, thrifty agricultural class which in every land contributes of its best to build up modern cities and win the chief prizes of the industrial world. But if our immigrants are not the worst class in Italy, it may be asked what that class is and what those who form it do for a living? The answer must be that there exists in Palermo, in Naples, and in other of the larger cities of southern Italy a class which flourishes solely on the profits of irregular public administration. The members of this class are often recruited from the families of the well-to-do, but they are possessed of wholly unfortunate social ideals; their education has totally unfitted them for any but the liberal professions or the civil service. The temptation to form cliques for the increase of political power, to be used solely for "the good of the organization," is little resisted. These cliques, says a recent Italian writer, are the curse of Italy to-day. They are usually dominated by a powerful and unscrupulous boss. They are often supported by recognized members of the criminal class, and, in return, favor and protect them and render more difficult the arrest and conviction of lawbreakers. This is the dangerous class in Italy, and it is not emigrating. There are people who belong to such a class in New York, and, alas! they are not emigrating either. The troubles of large cities in the United States and in Italy have much the same source.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

The Real Cause of the Miners' Strike

By Frank Julian Warne

WHEN the railroad mine-owning companies, about 1875, began the introduction of the cheap labor from southern and eastern Europe into the hard-coal fields of Pennsylvania, they set in motion economic forces whose workings to-day are manifested in the strike of the 147,000 anthracite mine workers. The present war between capital and labor in the anthracite industry is the effect of which the competition of the Slav, generally speaking, with the Anglo-Saxon is the cause.

During and following the Civil War the native American, with the English, German, Irish, and Welsh immigrant, formed the mining population of the three hard-coal fields. They were attracted to the industry by the high wages then being paid by the individual mine owners and independent mining companies. Ten years after the close of the war the railroads entering the region became coal-land owners and mining companies, and in order to compete with the independent operators they brought from Austria-Hungary and southwestern Russia cheaper labor. This was introduced gradually into the region, principally in the Schuylkill field, where the Reading Railroad soon became dominant.

The Slav, including the Bohemian, Slovak, Pole, Lithuanian, etc., came without a wife or family. Brought into the region in the debt of the railroad mining companies, his labor having been contracted for in Europe and his passage to this country paid by the company, he was satisfied to live in almost any place, to wear almost anything that would clothe his nakedness, and to eat any kind of food that would keep body and soul together. He entered into competition with the English-speaking miner, who had become accustomed to a home with a wife and children—a man whose wages had already been reduced and who was at that time struggling to prevent further reduction in his earnings. The English-speaking miner was the type of a man whose wants were always a little beyond his income. His was a high standard of living; that of the Slav, a low standard.

The coming of the Slav at once set these two standards to battle with each other. It started that emigration of the English-speaking miner which has been such a conspicuous feature of this industry for the past quarter of a century. The Slav—the man with the fewest wants—underbid the English-speaking miner—the man with a larger number of wants—for the work in the mines. This was at first most evident in the Schuylkill field. The English-speaking miner resorted to various methods for defense. Race prejudice, manifested in innumerable ways, was directed to keeping the Slav out of the mines. A law was enacted by the State Legislature requiring a man to have been a laborer in the mines of the Commonwealth at least two years before he could become a miner, and making it necessary that he should pass an examination before a Miners' Examining Board. To do this a knowledge of the English language was required. Over these examining boards the English-speaking miner secured control, and he used them to his advantage. In a score of other ways he endeavored to ward off the competition of the Slav.

But it was to the interest of the railroad mining companies to force the cheaper labor into the mines. The old miners soon found their wages decreasing through various indirect methods. At the same time they saw the number of Slavs increasing. In the Lehigh and Schuylkill fields, where were the largest number of these foreigners, the English-speaking miners struck for an increase in wages. This was in 1887–88. Up to this time the direct competition of the Slav was not experienced by the miners in the Wyoming field. They did not understand the cause of their brothers' discontent in the lower fields, and when the latter struck they refused aid and continued mining coal. The English-speaking miner in the Schuylkill field was forced to return to work at a lower wage. The competition of the

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Slav became all the more severe. From a laborer he passed to the position of a miner, forcing the old miners in that district to emigrate to the Wyoming field or leave the industry. Many were forced into poorer-paying occupations about the collieries.

Next the pressure from the Slav began to be felt in the Wyoming field. The operators there found it necessary, in order to compete with the cheap labor of the railroad companies in the southern field, to resort to various methods of getting more return from the work of their men. Conditions would not permit them to reduce wages directly, but they accomplished the same end by increasing the size of the mine-car and the number of pounds to the ton, by requiring more "topping," by more dockage of the coal mined, by exorbitant charges for powder and other supplies, by increased charges at the "company" store, and in various ways reducing the real wages of the miners. At the same time the Slav continued northward his steady but disputed progress. By 1895 he had overrun the entire anthracite region, including the beautiful and fertile Wyoming field. Here the English-speaking miner was less mobile than his brother in the lower fields. He was a man attached to the soil by many ties; its fertility enabled him to carry on farming and gardening when not engaged in mining; unlike the Lehigh and Schuylkill districts, it was bountifully blessed with nature's attractions, which added to the enjoyment of living. On the whole, life in the Wyoming field was peaceful and pleasant. There the English-speaking miner had a home that he would not willingly leave, and when the competition of the Slav became too strong he was forced into organization to defend it. He brought about the strike of 1900. On the very first day it was inaugurated the entire Wyoming district suspended mining operations. In the Lehigh and Schuylkill districts many of the miners remained at work. In these fields the mine workers, whose wages were sufficient to support the low standard of the Slav, had no particular grievances. For a time it was doubtful if the United Mine Workers would be able to get these men to join the strike. This the organization finally succeeded in accomplishing by taking advantage of the habits of subordination inculcated in the foreigners by their military training in their native lands. Miners of like race, who had been in the country long enough to master the English language, became their leaders and controlled their action.

Had it not been for the political conditions which entered into the settlement of the strike of 1900, it is doubtful whether the English-speaking miner of the Wyoming field could have won his cause. If that strike had failed, he would have been forced out of the industry completely, and in time his high standard of living would have been supplanted by the low standard of the Slav. The success of the strike tended to continue in the region the two standards of living, and, in consequence, continued the causes which brought on that and the present struggle.

As long as these two standards of living continue in the region and compete uncontrolled, there is bound to be industrial unrest. The differences between these two standards are very great. As a general thing, the English-speaking miner, with his higher and better ideals and wants, with usually a family of five dependent upon him, demands a neat, two-story frame house of from four to seven rooms, with a front porch and yard attached. For this home he must pay a rent of at least $4 a month. He wants none but his own immediate family or very near relatives with him. His monthly cost of living averages at the lowest $1 for shoes, $5 for clothing, $1.50 for household goods, $1.50 for doctor and medicine, $1.50 for coal, 50 cents for church, 50 cents for insurance, and 50 cents for union dues—a total of at least $16. Over and above these is the miners' demand for food. If $30 is taken as an estimate of the monthly earnings of the anthracite miner the year round, there will be left, after deducting the above amounts, $14 for food for five during the month—a little over three cents for each of five persons for three meals a day. These are wants this miner must supply. Besides them he has other wants which are always beyond the reach of his earnings. This tends to make him dissatisfied with what is a high wage to the Slav. What would be a matter of grievance to him the Slav would barely notice.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

In contrast with this standard of living of the English-speaking miner, the Slav is content to live in a one-room hut built by his own hands on a hillside, of driftwood gathered at spare moments from along the highway. In not a few of these huts the most conspicuous articles of furniture are mere bunks built in rows along the wall. He is not particular with whom or with how many he lives, except that he wants them to be of his own nationality. In one case the writer knows of fourteen Slavs, all unmarried and with no one dependent upon them, who rent one large room. This is taken care of by a housekeeper, who also prepares the meals for the men. Each man has his own tin plate, tin knife, fork, and cup; he has his own ham and bread, and a place in which to keep them. Some things they buy in common, the distribution being made by the housekeeper. For a bed the men sleep in bunks arranged along the walls and resembling shelves in a grocery-store. Each has his own blanket; each carries it out-of-doors to air when he gets up in the morning and back again when he returns from his work at night. The cost per month per man of these fourteen is not over four dollars. They spend but little on clothes the year round, wearing cast-off garments purchased of some second-hand dealer; shoes they secure in the same way; they have no insurance dues to pay; for fuel they burn coal from the culm banks, which costs nothing but the labor to gather it, or wood collected from along the highway. With a wage of $30 a month, all of which the English-speaking miner must spend to support himself and family, this type of a foreigner can save nearly $20. A Slav with a family could not save so much, but even with a wife and children his cost of living is much less than that of the English-speaking miner. The family income of the foreigner is increased in a way the other would not think of. This is through the work of his wife, the foreign woman doing manual labor, such as picking coal from the culm banks, carrying driftwood from the forest near by for fuel, and in one or two cases these women have been known to work in the mines as laborers. The foreign woman goes about barefooted even in the streets. Usually her garments are of the poorest kind of material. It is not the married Slav with a family, however, that is the typical competitor of the English-speaking miner, but the Slav without a family. After the Slav has been in the region eight or ten years, and has brought a wife from the old country, the forces at work about him have raised him to a higher standard of living.

These are a few of the many differences between the English-speaking miner and the Slav which show the source of advantage of the latter in competition. Another advantage, especially on the side of the Pole, is that he will venture into more dangerous places to mine coal, where few of the other nationalities will go.

It should be plain that there is a minimum wage below which the English-speaking miner cannot work. If the return for his expenditure of energy continues for long below this minimum, he will leave the industry. This minimum wage must be at least sufficient to support his standard of living. If this standard were the same for all miners, wages could not fall below the minimum thus set. This standard varies, as we have seen, among different miners. The lowest standard is set by the group having the fewest wants, and these are nearly always mere physical demands for existence. If there were no inflow of laborers from other countries with a low standard of living, this minimum wage would tend to rise with an increase in the wants of the miners. The continual presence of an oversupply of labor in the anthracite fields, however, has prevented this rise in the minimum wage. There are too many men there to do the given amount of work, and, in consequence, those capable of performing it for the least return, or the lowest wage, other things being equal, get the work offered. Where a high and a low standard of living compete unrestrained in the same industry, either one of but two results is possible: the miner with the high standard must sink to the lower, or the miner with the low standard must be raised to the higher one. Up to the strike of 1900, the forces bringing about the former condition were the most powerful. The standard of living of the Slav was gradually becoming the dominant one.

To prevent this, the English-speaking

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

miners organized in the United Mine Workers of America. They secured control of this organization, through it set a wage that would come nearer to supporting their standard of living than the wage they had been receiving, and by the strike of 1900 forced the Slav to refuse to work for a lower wage. This wage was higher than the wage would have been if open competition between the two had continued. It was maintained by the success of the strike. It was to increase this wage, and to still better enable the English-speaking miner to support his high standard of living, that brought on the present strike. Like the struggle of 1900, it was forced by the English-speaking miner in the Wyoming field. He did not ask so much for a direct increase in his wage as he did for the abolishment of the "grievances" which indirectly kept his real wages low. He wanted 2,240 pounds, and not 2,800 or more, to be a ton; he asked that the coal he mined be weighed; he demanded a representative to see that the weight and dockage were fair; he wanted a minimum wage established; he asked for recognition of his union, in order that he might be represented in settling the many vexed questions continually arising between himself and his employer. If any or all of these demands were granted, it would increase the English-speaking miners' earnings, and thus enable him to maintain his comparatively high standard and to remain in the industry. To induce the Slav laborer to support his demands, the English-speaking miner asked for an eight-hour work-day with a ten-hour pay. This latter demand does not affect the miner, as he seldom stays in his working-place that many hours. It does affect, however, the laborer, who usually, in the Wyoming field at least, remains ten hours or more in the chamber of the miner loading the coal the miner has mined, after the latter has gone to his home from his day's work of five or six hours. Through the rules of the United Mine Workers, which bind all the members to the action of the majority, the workers in the Lehigh and Schuylkill fields, who had no grievances sufficient to cause a strike, were pledged to support the English-speaking miners of the Wyoming field, as the latter had a majority in the Convention. It was the English-speaking miner and the Slav laborer of the Wyoming field that voted for the present strike. In the two lower fields the Slavs are miners; in the Wyoming field most of them are laborers. In the latter district, however, many of the Slavs have qualified as miners, but they are forced to remain laborers through favoritism of the English-speaking bosses and foremen toward men of their own nationality, and the intrigues of the English-speaking miner. The newly arrived immigrant is competing strongly with this laborer for his place, and is forcing the latter over the obstacles intended to prevent his becoming a miner. This adds to the pressure the Slav laborer exerts to force the English-speaking miner out of his position.

The aim of the English-speaking miner is to control, through organization, the price of labor in the anthracite industry—to set the highest possible price for that labor, in order to support his comparatively high standard of living. In plain terms, the aim is a labor trust in that particular industry. Like every monopoly, it aims to control the laws which set the price of that which it has for sale. Like organized capital in the same industry, which sets the price of its commodity, coal, organized labor aims to set the price of its commodity, labor. Organized capital succeeds in setting the highest possible price for its coal, because the consumer is unorganized; organized labor is prevented from setting the price of its commodity because the consumer—the railroad mining companies—is organized. The method adopted by organized labor—the United Mine Workers—to overcome this opposition is "joint bargaining." The union, representing the mine workers, has mine labor to sell. The railroad mining companies, representing the operators, are the consumers. Like all persons having a commodity to sell, the union asks the highest possible price; like all consumers, the railroad mining companies strive to secure this labor for the lowest possible price. Between the two the union believes there is a "happy medium" upon which they both might agree. The union believes this can be reached through arbitration. To this the railroad mining companies are opposed, because by any such method they would have to pay a higher

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

price than they would if the monopoly in labor is taken away through the destruction of the union, and labor is forced to compete with labor for the work that is to be done. No body of men likely to be chosen as arbitrators could, it is safe to say, do other than support the plea for the high wage to maintain the comparatively high standard of living. The operators know that if the competition of the Slav is allowed to work uncontrolled, it will in time drive out of the industry the high standard of living of the English-speaking miner, and in its place will be the low standard of the Slav, to support which the operators would need to pay but a low wage. At present the United Mine Workers controls this competition of the Slav by taking him into the union and having him bound by the scale of wages set by the English-speaking miner. If the union is destroyed, this control of the Slav will be lost, competition of labor with labor in the industry will set in, the railroads controlling the source of the labor through immigration will be able to introduce a still greater oversupply of labor, and a fall in wages will be inevitable.

The whole situation, as presented by the strike of the anthracite mine workers, is summed up in the statement that the operators want to buy their labor as cheap as possible—this meaning to the miners a low wage and a low standard of living—while the miners' union is striving to sell labor as dear as possible in order to support as high a standard of living as possible—this meaning to the operators a high price for the commodity and the necessity of either reducing the cost of mining in some other quarter or of reducing profits. Between these two points of view the operators maintain there is no middle ground. This is what is meant when they say "there is nothing to arbitrate." Any kind of a compromise, even the granting of a single demand of the union, means to support a high standard of living. If left to these two parties, the only solution is a resort to physical force—to war—until one or the other side is completely exhausted. The wonder is that the public—the great arbiter of just such conditions—stands idly by and permits the two antagonizing interests to carry on such a devastating struggle in its midst.

Musolino the Bandit

By H. D. Sedgwick, Jr.

THE trial of Musolino, the last, or perhaps only the latest, of Italian brigands, which not long ago was finished in Lucca, was interesting in several aspects. It shows us what a hard task lies before Italy in the education of her southern provinces; and it also shows us that the proper application of a highly complex process like criminal procedure to a savage and rudimentary fact like common crime has its difficulties in Lucca as well as in the city of New York.

Musolino is a young man of twenty-six, a native of the province of Calabria, which lies south of Naples. His father is a woodcutter. Musolino, though strangely uneducated according to the standard of a country bred upon newspapers, can read and write. He says that as a boy the "Thousand and One Nights" was his favorite book. The term brigand, familiarly applied to him, is hardly correct; he is a criminal peasant. In 1897 one Vincenzo Zoccoli was shot at from ambush, according to the prudent custom of Calabria; Musolino was suspected, arrested, convicted, and sentenced for a term of twenty-one years. He asserted his innocence and vowed vengeance on everybody concerned with his condemnation. Not long afterwards he contrived to escape, and proceeded to fulfill his vow, with some success, as the charges upon which he is tried show. The indictment, if we may call the list of charges an indictment, contained twenty-three counts, each averring a separate offense; of these twenty-three, seven were for murder and six for attempts to murder.

After his escape he lived for several years in the mountains of Calabria. The peasants were all friendly to him, they provided him with food, they warned him

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

of the approach of *carabinieri*, and encouraged his violent acts by a chorus of applause; in short, his conduct was approved by public opinion in Calabria. The Government put a price of $10,000 on his head; they sent altogether one thousand soldiers and *carabinieri* to hunt for him; they tried ambush, kidnapping, opium, and spent over a million francs. He eluded all their efforts with wonderful sagacity. One precaution which he took was to keep two dogs with him in the woods; when he went to sleep at night, one lay at his feet and one five hundred yards in the direction of danger, so that their barking produced the effect of a burglar alarm. Sometimes Musolino made his bed upright in the hollow of a tree. Success swelled his vanity to a monstrous extent, and he had what appears to have been a religious hallucination. He thought that St. Joseph appeared to him with promises of help. He drove his knife eight inches into one enemy, he blew out the brains of a second, shot and killed five others one after another, wounded several more, and blew up a house by dynamite. At last the Government succeeded in driving him out of his native haunts, and the *carabinieri* overtook him in a vineyard. The wires that supported the vines impeded his flight and he was caught.

The trial was held at Lucca, in Tuscany, in order to secure an indifferent jury. Musolino admitted all the homicidal acts imputed to him, but he indignantly denied the charges of theft, and continued to assert that he was innocent of the attempt on the life of Vincenzo Zoccoli. The truth as to this charge seems to be that Musolino did shoot at Zoccoli, but he believes that the witnesses against him could not have seen or heard him, and that therefore they bore false witness. Musolino resented exceedingly being compelled to wear convict clothes, and for some time refused to appear in court in that dress, but he was persuaded by his attorneys. According to the Italian law, if the prisoner refuses to leave his cell, the trial may proceed without him. Musolino is exceedingly fond of notoriety, and also of vainglorious talking; he opened his defense by saying: "Gentlemen, I come of noble blood. It was on Easter day that the Saviour appeared to me and commanded me to escape from prison and to avenge myself on society. This I have done." He spent part of his time in writing poetry, over which he would weep, and in thinking with complacence that he is a "historic personage." The court consisted of a president and two advocates, who seem to be equivalent to our associate justices. Musolino had some ten lawyers, probably attracted by the notoriety of the case; they all acted in harmony till, unfortunately, one stated to a newspaper reporter that to each of the others had been assigned certain details of the case, but to him a general supervision of the whole defense. The other nine took affront, and all resigned. After a day's delay, the president persuaded them to resume their task. A few days later they all resigned again, displeased with some ruling by the court, and thereupon the president directed a proceeding against them for failure to perform their duty as officers of the court. Two or three other lawyers refused to accept an assignment as counsel for the accused, and the same proceeding was ordered against them. Finally, an old lawyer, eighty-three years of age, accepted the charge. One peculiarity of the trial is that the dock, which is a cage, has two stories. Musolino was put on the ground floor and the two men accused as accomplices in the upper story. Musolino always denies shooting from ambush. He asserts that he shot openly; and whenever any question concerning the charge of theft was put to him, he cried out that he was a gentleman and that if he was to be insulted he would go back to his cell at once. His defense, in his own eyes, seems to have been a moral one; he alleged that he shot his enemies because they had borne false witness or because they were spies.

One practice in the examination of witnesses, strange to a lawyer familiar with our common law, consists of questions such as these: "Was Musolino capable of killing a man who had done him no wrong?" "What do you think of the last witness?" "Is he capable of lying?" As to the charge of theft, one witness testified that Musolino could not steal because he was not a thief. Another witness testified that "Musolino had told Romeo, who told Madiglia, who told me, that, etc."

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

The psychological experts for the defense apparently did not suggest that Musolino was not sufficiently sane to be responsible, and the jury did not hesitate to convict him on all the charges, and, though the trial dragged on for two months, the verdict gave general satisfaction. The death penalty has been abolished in Italy, so he has been sentenced to imprisonment for life. Musolino himself says: "Within a year I shall be free. The king does not count. The people are everything, and the people are for me. If I shall not be set free, there will be a republic of blood. I am calm because I believe in God."

To the ordinary person Musolino appears to be only a vain, uneducated, bad-tempered man, but to Italian criminologists he is an interesting and abnormal subject who can be scientifically explained. Professor Lombroso lays stress on social, topographical, and ethnological causes. He says that in the southern part of Calabria, down towards the toe of Italy, in among a far more moral and intelligent people, are men of Greek and Albanian stock of very inferior character. Musolino's family are of this stock. His uncle and three cousins are criminals, his grandfather and his mother's brother are apoplectic, another cousin is epileptic, and his other grandfather a drunkard. His father is subject to dizziness, two of his sisters are epileptic, and the third is very nervous.

If we explain Musolino by Taine's criterion, of race, place, and time, certainly the share of explanation offered by race is satisfactory. The place of Musolino's birth is also propitious to certain kinds of lawlessness. The southern end of Calabria is naturally rich, but the land has been greatly neglected. Crops are ignorantly cultivated and badly harvested. Olives, for instance, are allowed to stay on the trees till they rot, so that the oil is worthless except for soap. There is no proper irrigation, and therefore no supply of water; cattle die by scores, and cows give no milk. The trees in the forests are recklessly cut and burned. Moreover, the government has been bad for hundreds of years. It has encouraged large holdings by the great landlords, who, deeming good husbandry incompatible with their aristocratic customs, have suffered the land to deteriorate, and have let the peasants, who ought to have been a class of peasant proprietors, degenerate into a poverty-stricken tenantry. The great landlords have been tyrants on their domains, administering injustice as they pleased. It has been said that the explanation of the admiration which the people entertain for the brigands lies in the tyranny of the rich over the poor; the peasants enjoy seeing the brigands maltreat their tyrants, and do not fear robbers themselves, for they have nothing that can be stolen.

Patriotic writers are sometimes inclined to lay the curse of brigandage to the Bourbon soldiers, who, after Garibaldi in 1860 had driven the last Bourbon king into exile, betook themselves to the mountains and from guerrilla bands degenerated into brigands. But that explanation only serves for a certain number of brigands and for a few years. In 1865, only four or five years after Garibaldi's conquest, two English travelers were kidnapped on the road from Salerno to Pæstum by thirty brigands. Of this band only seven were runaway soldiers; the rest were agricultural laborers; most of them had committed murder. The Italian troops pursued the band, but, being Piedmontese, ignorant of the country and disliked by the Calabrians, accomplished nothing. The two Englishmen were finally released on payment of $25,000. These brigands had a hard life in the mountains. They were constantly on the march for fear of the Italian troops, and only escaped by means of information received from the peasants, who supplied them with food at most exorbitant prices. The Englishmen calculated that five-sixths of what the brigands received in ransoms was spent for food and clothes bought from the peasants. The brigands were very ignorant (most of them could not read or write) and very pious; they always lifted their hats at the Angelus and at the name of Christ or the Virgin, and never ate meat on Wednesdays or Fridays unless they could get nothing else.

Musolino, however, does not appear to have levied blackmail. The peasants supplied him with food because they liked and admired him. He may not be a brigand of the Fra Diavolo type, but he is as much an enemy to society. Lombroso

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

assigns him to the class of the criminally inclined rather than to that of the criminal born, for these reasons: first, because he was born in a country where murder is not deemed a very serious crime and where vengeance is looked upon as a duty; second, because he has not committed every kind of crime (theft, for instance, at least not more than once, etc.), and has never done harm for harm's sake, as do the criminal born; third, because in administering his private justice he exercised a sense of proportion—for example, he would shoot men in the legs rather than in the head if he judged them less culpable towards him; fourth, because he showed some signs of affection towards his mother and his aunt; fifth, because, although he has a markedly degenerate type of head (asymmetry, retreating forehead, etc.), it is not of the purely criminal type. Other psychologists have remarked that when Musolino speaks or smiles his nose turns towards the left, that his left shoulder is higher than his right, and that he is peculiarly left-handed; also that on the right side of his skull is a deep scar, caused by a blow when he was six years old. There are tales of his kindness. He has been more than amiable at times to one of his sisters, and he has shown a sort of Robin Hood spirit of disinterested charity towards the destitute and afflicted; but, unless report does him injustice, his career as Good Samaritan has been far less vigorous and effective than his career as brigand.

Nothing, however, shows more clearly the need as well as the difficulty of educating southern Italians than that such a brigand is a hero in his own country.

Hussein's Sister

By Henry Otis Dwight

IN crossing the Bosphorus at Constantinople, from one continent to the other, it was my bad luck several times to fall into the hands of a boatman named Mehmed. He was a good enough oarsman, but he had a disagreeable habit of talking while rowing—talking endlessly of his hardships—and furthermore of always asking for more money, no matter how liberally he was paid. Mere inertia seemed to cast me into his hands, since, although I did not like him, he always presented himself and I always entered his caique when I wished to cross the Bosphorus.

One day, while Mehmed was backing his caique towards the landing, he had to wait for another boat to discharge its passengers, and, as usual, he was grumbling. His complaint was against fate, which makes some men poor and others so rich that they have to search diligently amid handfuls of gold for a piece of silver small enough to give a hard-working boatman. Suddenly a boatman resting on his oars close alongside whispered sharply to the grumbler:

"Shut up that hole in your mouth, Mehmed! Some men have the *kismet* to ride in boats and some to row them; and both have their lot from God, who does that which is good in his eyes."

The boatman who spoke was a younger man than Mehmed, also a Turk, but with a smile that was cheery and a very attractive, alert look about his whole person. From that moment I made it a point to disregard Mehmed and employ the younger man whenever he was to be found. I soon became acquainted with him and really admired him. His name was Hussein. The neatness of his caique was enough to attract; although few who saw him could resist the winsomeness of his lithe figure, dressed in spotless white, standing in his boat near the landing-stage, steadying his position with oars gently moving like the fins of a fish that is inspecting bait, and always seconding with an eager smile the hopefulness of his voice as he called to a possible patron, "Effendi! Effendi! will you cross?" The caique seemed to be a part of Hussein himself. In fact, it was the one love of his heart, and, like Jacob, Hussein had served seven years to win his beloved. The sixty dollars which the long, slender boat had cost had been paid in weekly installments; and some of the installments were no more than the ten cents which he

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

could save by stinting his weekly allowance of bread and olives.

Although I had abandoned Mehmed, I did not get rid of him. It was not long before Hussein told me that Mehmed was his "comrade," who would serve me when he himself happened to be absent with some other customer. The rules of competition at a Turkish boat-landing limit its sphere as rigidly as a blind pool. In the eyes of all the boatmen I was Hussein's property, and none but the man designated would offer to take me into his boat. A certain dumb will-power overcame my rights and preferences in the case, like that by which a dog or cat may bring to naught schemes made by intellectual superiors in the matter of changes of ownership or abode. Even when I called for two caiques to carry a party, Hussein's choice of Mehmed for the second did not bring audible complaint from his numerous rivals. The curious point in this strategic situation was that Hussein did not seem to like Mehmed more than I did. He was always coaching his "comrade" in proper behavior.

I speak of Hussein's sister with diffidence. That man does not know the East who openly wishes to know the circumstances of a Mohammedan woman's life. Inquiry is bad taste; interest is almost insult. Let me at once admit that my information about this woman came to me incidentally and at second hand—through the medium of the boatman Mehmed. The qualities of the boatman, especially those revealed by the occurrences about to be related, have given rise to painful doubts respecting the woman whom he described. Of these doubts the reader shall be judge. My own attitude toward the sister of Hussein is like that of an astronomer using an untried lens. The object which he sees may be a new celestial phenomenon, or it may be a reflection from some distortion in the medium of observation.

One day Hussein rowed without his usual spirit. His cheeks were pale, and several times he dropped one oar in order to wipe his dripping face. Finally, with an effort at a cheery smile, he said, "You must not take note of my faults. I cannot row well to-day. But, please God, next time I will make up for it."

Two days later it was Mehmed who came forward to take me across the Bosphorus. The set smile was gone from his face.

"Where is Hussein?" I asked after we were well on our way.

"May you live forever!" he said. It is the phrase in which Oriental dread of mentioning calamity takes refuge when a death has to be announced.

"What! Is Hussein dead?"

"God so willed it," replied Mehmed.

Then he told the story. Ten days before, Hussein had been seized with sharp pains about the heart. He refused to stop working, saying, "I am a boatman. My place is in my boat; perhaps an old customer might want me." After rowing me across the Bosphorus for the last time, he did not wait as usual to pick up a return fare, but, rowing straight back to his boathouse, he floated his caique upon its cradle, and dragged it slowly up the sloping sand within. Then, as the other boatmen wonderingly watched, for it was barely noon, he suddenly fell. And when rough but kindly hands would have helped him up, he was dead.

Hussein's sturdy devotion to duty when the clutch of death was already upon him moved my heart. Mehmed's honest grief, too, won my sympathy. A common sorrow formed a tie between us that I would have deemed impossible a week before. When Mehmed told me that Hussein had left a sister broken down by the loss of so capable a breadwinner, and crushed by the expenses of the funeral, it was but natural for me to commit to him a small sum of money for the relief of the weeping woman. This little kindness called forth a series of the well-chosen phrases used in such cases by the Turk who is really grateful:

"May you never be less! May your one become a thousand! May God be satisfied with you!"

Oriental expressions of gratitude are often held to balance off what gave occasion for them, much as a promissory note is held by some to extinguish a debt. I began to learn this lesson about a week later, when Mehmed intercepted me on my way to the ferryboat. His face and his speech were solemn: Hussein's sister had lost interest in life. Doctors had ordered rest, recreation, and nourishing

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

food. "She is poor," added Mehmed, "and you know best what ought to be done."

One does not like to give charity without proof that it is really needed. But I could not get this proof respecting the sister of Hussein, because she was a Mohammedan. I therefore faced the dilemma of taking the place in Mehmed's eyes of a kind of Peeping Tom who tries to discover facts which are not for him, or else of being rated as heartless toward distress. The safe middle course was to do "what ought to be done." As Mehmed wound again the string about the neck of the dirty cotton bag which served him as a purse, he prayed aloud that God would bless my life in this world and lighten my lot in the next.

Not many days later Mehmed again mentioned the case of Hussein's sister. This time it was with the assurance of a college president asking a subscription from a millionaire, feeling that need is the only detail requisite. He said the woman was wretchedly poor, and his heart was torn by knowledge of her misery. Once more I did "what ought to be done," to the increase in weight of the dirty purse. A few days later Mehmed came to say that Hussein's sister's boy had no shoes to his feet, and was kept from school in consequence.

Questions began to arise in my mind as to whether Hussein's virtues necessarily implied my caring for his relatives to the third and fourth generation. So I asked Mehmed, "How is it that Hussein's sister has no one to whom she can look? Is she a widow?"

"Oh, no, she has a husband, but he is very poor."

The sum required was not large enough to warrant discussion, and I gave Mehmed the dollar necessary to supply the lack and guarantee the education of budding genius. I was sorry for doing this a few days later, when Mehmed had to tell me that Hussein's sister's water-jar was broken. Now a Turkish house relies for water on the nearest public fountain. A woman's water-jar is the whole of its system of water-works. An emergency such as was described by Mehmed is one that demands relief without question, as when a burst dam devastates a village, or a volcano renders thousands homeless. I gave the man money for a new water-jar, but said:

"If this woman has a husband, find out where he works. What is his trade?"

"He is a boatman; but he is very poor."

"A boatman, is he? Well, find out where he works, and perhaps we can help him by our patronage."

Full two weeks went by before the unknown in the form of Hussein's sister again harassed my soul. So long a respite led me to conclude that the woman's husband must have had a run of luck. Then, one morning, as Mehmed stopped me in the street, a solemn rigor about his mouth, as when one faces desperate methods, betokened some new catastrophe. This time Hussein's sister had accidentally burned portions of her only street costume. It would be actually indecent for her to show herself abroad, and she could not attend to her various duties until she had been supplied with another dress. Observe that in all of these applications the smallness of the sum which would permanently end misery was a strong argument, as with the promoter who induces you to pay five dollars for his stock because this derisory amount is certain to yield support for life as soon as the capital once gets down to business.

I paid the money, but peremptorily ordered Mehmed to bring Hussein's sister's husband to me so that I might learn his difficulties as to finding steady employment. The man did not appear; but after a long interval Mehmed did. This time he had meteorological information to give me. Winter was approaching, and unless coal was provided for Hussein's sister she would surely freeze to death. The proposition was self-evident, as indeed Mehmed intended it to be. But its corollary of my responsibility for keeping this woman warm was simple to his mind alone. I turned upon Mehmed with an indignation which made him cringe.

"I told you to bring this woman's husband to me," said I. "Where is he?"

"He is here," answered Mehmed. "In fact," he added, with sudden embarrassment and a failing voice, "I am Hussein's sister's husband."

"You!!!"

"Yes, but I am very poor; we are daily praying to God in your behalf. Do not withdraw your favor for—"

Why he could not again get speech of

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

me, nor entice me again into his boat, remains to this day among the insoluble mysteries with which the life of Mehmed is burdened. But these incidents, emerging from a region where investigation is forbidden by Mohammedan law, have burdened my mind, too, with a problem. To state the question is to reveal an elementary factor of the great Eastern Question, whose rootage is among the inmost peculiarities of the people of the East. The inquiry to which my mind often but regretfully recurs is, "Did Hussein ever have a sister?"

The Secret of Horace Bushnell

By Theodore T. Munger

THE truest thing to be said of Horace Bushnell is what Harnack said of Luther: "He liberated the natural life and the natural order of things." In quoting this remark I would emphasize the word *natural*, and the point I would make is that the ultimate ground of Bushnell's thought, the secret and law of it, is to be found in his relation to *natur*.

It is not necessary to raise the question how it happened that he was keyed to nature in this fundamental way and kept so true to its note. Or, if we attempt an answer, we may go to the realm of nature itself for an analogy if not an answer. Nature is always breaking out into surprises under slight changes of environment. The seeds of genius and greatness are wide sown, and as by a blind hand. As we think of Bushnell's birth, a hundred years ago into the sternest of the New England life, we marvel how his mind ever began to unfold in free and natural ways. But when God calls a man for a special work, he provides ways to make the election sure. First of all, he had the endowment—another mystery of our being—a little more from the open hand of the Creator, a fiber spun more finely, an eye with keener and broader vision, a heart that throbs with stronger beat; we call it genius. What genius will do, or where it will go, there is no telling. In Bushnell's case it drove him to nature in the special form of observing its laws and getting at its methods, and above all by entering into sympathy with these laws and methods. Bred in the fresh, free air of Litchfield, where every cloud and stream and hill spoke of nature to his brooding soul, and every day's task in field or shop was packed full of laws that struck a chord to which thought responded; touched in deeper ways by every mention of God—thus bred, and charged to the full with all that nature could breathe into him, he came down to Yale, where thought inevitably started question, and question inevitably begot doubt. In short, Bushnell found himself in the world of theology. The time was over when day was bound to day by natural piety, and the day had come when, instead, he heard only disputes, and arguments, and doctrines hammered into or out of shape on the anvil of logic. What wonder that early visions of God faded out, and—between hard work in college and preaching that chiefly bred only denial—he fell away into a sort of numbness of soul, or, when roused to thought, he thought only to deny and reject?

So it was, until a crisis came and action was forced upon him with great struggles of soul, when the angel of his nature came to him and taught him to say: "My heart wants the Father; my heart wants the Son; my heart wants the Holy Ghost—and one just as much as the other." This was not an echo from Schleiermacher, nor was it borne in upon him from the mystics. He was dealing with himself in a strictly natural way; even Scripture seemed not to influence him; he was left alone with his own nature and followed its dictate. This early experience is outlined in his "Moral Uses of Dark Things," where he says: "God wants to have us go directly to the subjects of duty—all subjects of a moral and spiritual nature—and learn what they are from themselves. Too much report and talk would ruin us; we should never know anything *first-hand*"—an incessant phrase with Bushnell—"if we were all the while obtruded upon by revelations of message and story." Here is Bushnell

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

at the outset—himself entering the open door of the kingdom of God by steps pointed out through the play of his own nature as it is moved upon by the Spirit of God. The most marked thing in him is his fidelity to this habit—continuous, inflexible, dominant, and decisive. Whatever the question or subject—spiritual or material, theological or political, personal or civic—he plunged at once into the depths of its nature, never staying on the surface longer than to name it, and when he had found out its elements, its relations and action, he emerged with a principle, a truth, a conviction, or a method in his hand ready for use. So it was from first to last. "First-hand" was his watchword. He was criticised for over self-confidence—conceit it was sometimes called. Bushnell was not conceited, but he was immensely self-reliant, and there had been begotten in him a tremendous sense of power—two things then greatly needed. At no time in the history of our New England theology was there so much bewilderment and contradiction as when he came upon the stage. Far back, or down deep in the body of orthodoxy, there had been a fatal mistake over the very nature of man. Some sense of it was felt, and with it the necessity of correcting it. Hence the age of *improvement*, as it was gently termed. To save the churches and the faith was the one thought of all earnest minds. It was not merely a lust for theologizing—a contagious disease indeed—that led to their various theories and distinctions. They were mending their house, not tearing down and building anew, and every man had a board, a window, or a door that he thought would conduce to the improvement. The greatness of their mistake should only deepen the pathos with which we look back upon it from to-day. Bushnell seems to have been the only man who measured and felt it as it was. He was caught between the upper and nether millstones of the contending schools and was bruised, though not ground to powder, between them. His sympathies may have been more strongly with one side than the other, but his theology and his method belonged to neither. In 1851, when already past middle life—stung beyond endurance not only by treatment of himself but by a full realization of the wretched condition into which theology had fallen—he put out a volume, now rare, entitled "Christ in Theology." In some respects it is the most brilliant of his books, but it is also a sad one. The page in which this theological chaos is described is as true as it is graphic. "To see brought up in distinct array before us the multitudes of leaders, and schools, and theologic wars of only the century past—the Supralapsarians and Sublapsarians; the Arminianizers and the true Calvinists; the Pelagians and Augustinians; the Tasters and the Exercisers; Exercisers by divine efficiency and by human self-efficiency; the love-to-being-in-general virtue, the willing-to-be-damned virtue, and the love-to-one's-greatest-happiness virtue; no ability, all ability, and moral and natural ability distinguished; disciples by the new-creating act of Omnipotence, and by change of the governing purpose; atonement by punishment and by expression; limited and general; by imputation and without imputation; trinitarians of a threefold distinction, of three pyschologic persons, or of three sets of attributes; under a unity of oneness, or of necessary agreement, or of society and deliberative council: nothing, I think, would more certainly disenchant us of our confidence in systematic orthodoxy, and the possibility in human language of an exact theologic science, than an exposition so practical and serious, and withal so indisputably mournful—so mournfully indisputable."

When we look back on this chaos of conflicting opinions that often aspired to the dignity of doctrines, and upon the way in which Bushnell strove to escape from it, we are reminded of the legend that in the first days of creation some of the greater angels came down to earth to see what was going on, and returned saying there was danger lest dear old chaos be overturned to make way for this new and dreadful idea of cosmos, and—worst of all—by natural law.

As metaphysics seemed to lie at the bottom of this sweltering chaos, he turned fiercely upon it: "Metaphysics have never established anything. The last new teacher is always about to do it, and the coterie gathered about him are quite certain that he has; but it turns out very shortly that he has rather multiplied the questions

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

than settled any of them." Nothing could be truer so far as it relates to the multiplication of diverse doctrines. Every variation had been hammered out on that anvil. Bushnell did not speak vaguely. The theological schools were in his eye, and their students were educated on the very matter that bred and fed their conflicts. What wonder that when nurtured on stones they should continue to hurl them! Bushnell revolted at the outset. He never approached a subject in the metaphysical way, but always through the nature of the thing involved—What are its laws; how is it composed; what are its relations; how does it act? It was this that made him so interesting and often fascinating as a writer; not that he gives you new facts, for sometimes he is lacking in attainable data and occasionally he goes astray in them, but yet how charmingly he discourses, and how many things he points out that are true, and are not to be found elsewhere! Any good botanist can tell us more than we find in that most vital essay "Life, or the Lives," but it takes more than a botanist to make us feel that "this boundless wave of Life is, in some high sense, a wave of joy;" and that "if you leave the soul out of an organized thing, all analysis of it is a kind of analytic murder."

Bushnell's plain speaking led to criticism. From every quarter came the charge of *naturalism*—a true and fatal charge if Bushnell meant by nature what his critics meant. It is not strange that the first and heaviest criticism was made at this point. His divergence from his brethren was wide and radical; they differed as to the very nature of creation; their worlds were not the same. But whatever was Bushnell's view of nature, and however he came by it, he did not go to nature for the sake of easy thinking, nor to escape the uncertainty of metaphysics. Bushnell proposed to take the deepest possible plunge into them—even into the heart of nature itself—its heights as well as its depths. But nature is not an open page, that he who runs may read. It is eternal and endless mystery. We never go far before we are forced to stop and say—*God*, and that only. And what are we doing to-day but asking if we have gone far enough in any direction to find solid ground? Robinson's great saying has broadened, and, while we still look for more light to break out of God's Holy Word, we are also looking into that larger word—the Logos—the whole spoken word of God whose accents are ever falling on attentive ears. Here, at least, Bushnell went, finding—as he believed—certainty, because, as he contended in his very first thesis, "Nature is a system in which everything fulfills its end."

If we were to take up Bushnell's treatises in order, we should find what we have called his secret underlying each one, and the soul of it; each is an appeal to nature in its great sense. In no respect is the difference between Bushnell and his critics so wide as over his theory of language. It is to the lasting honor of his genius that, almost before he traced a line in the way of a treatise—as if foreseeing what tasks of high import lay before him—he wrought out this theory, the fundamental thought of which is that words are but symbols or shadows or hints of the things named; words suggest but do not define nor compass. The Rev. E. M. Chapman has recently well described it as "a declaration against the tyranny of set-phrase." It is, indeed, an inconvenient theory for those who imprison thought within words; but for poets and common people and all who use language naturally, and for the ordinary exchange of thought and feeling, it is the theory that ordinary people, and also extraordinary people like Shakespeare and Wordsworth and Tennyson, will always use. In adopting it Bushnell did not ambush himself in order to shoot and escape returning shots, but simply to get into the natural language of the world. Nor would he break the bond between natural expression and the subtilest thought, because it possibly might let in uncertainty.

We see the same thing in his "Christian Nurture." This great book can be looked at in many ways—theological, ecclesiastical, civic, and domestic—but its emphasis certainly rests on the family; and nowhere is nature so imperative and so strict in its laws as here. With Bushnell, Christian nurture was from first to last a question of nature. It was the unnaturalness of the treatment of children that called out his protest. Their nature was wronged, twisted out of shape, and inverted in all its processes. Instead of

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

their angels beholding the face of their Father in heaven, they were children of wrath, and with no means for escape except through the fervors of chance revivals. The whole matter was a denial of human instincts in their most sacred relations. Bushnell broke into this chaos of systematic theology by demanding simply a natural treatment of the child—placing him once more in the arms of the Saviour, and thence back into the home for Christian nurture.

Of course, by its very terms, nature is the main feature of "Nature and the Supernatural." Here his central thought had full play; not nature in its usual restricted sense—as with the naturalist who stays within its form and process—but nature as going beyond into universal being, even God, who is included in its category. Bushnell could not think except as his mind ran along some natural channel. He could see nothing but law and its processes; even the free play of man's mind and will and the behests of the Almighty were in a *supra* but not *contra* natural world. By this extension of nature he escaped necessity and found freedom as a son of God, and miracles became natural. This book is usually regarded as the most thorough of his works. Taking the treatise as a whole, nothing more central or more fundamental came from him than its main contention that nature and the supernatural form the one system of God. It is a kind of Copernican truth, embracing heaven and earth, and magnificently lodged in the minds of a generation that had not even dreamed it. However the tides of theological thought may flow, let science assert or deny what it must, this truth, like gravitation itself, remains unshaken and immovable. The ultimate dread of the theologians of the day was pantheism; deism was next door to it, and Bushnell's naturalism was held to pave the way along this *descensus Averni*. They were not protesting against trifles nor "counting the steps of fleas," and Bushnell took special pains to guard against the imputation by ample denial and explanation. "It is not the supernatural submitting itself to nature to be buried and lost, but going down to hook itself in upon nature by seizing on the analogies of thought and law; so to become fast locked in all the terms of experience and opinion which thought has generated. The bent we are thus receiving more and more distinctly towards nature and science is not wholly mischievous, as many appear to assume in their nervous dread of naturalism, but is our instinctive endeavor to obtain a new anchorage ground for Christian truth and ideas, where they will hold us more firmly, and yield us a more settled confidence."

This passage is almost autobiographic, as well as prophetic. He was himself an embodied realization of his own words—"Nature and the Supernatural forming the one system of God." The entire play of his mind in treatise, sermon, essay, was a vindication of this phrase; himself speaking to himself, revealing the secret of his own being and of all being. It was because he lived so profoundly in nature—finding it everywhere an analogon of the spirit—that he came to know the things of God, and God himself. It flows, a happy and mystic stream, through all his pages.

But nowhere is Bushnell's immersion in nature so clearly seen as in his "Moral Uses of Dark Things." In these fascinating pages he lays hold of nature in its obscurities, its diseases, its dangers, its mutabilities, and, as Keats says,

> sorts
> Out the dark mysteries of human souls
> To clear conceiving;

and so wrests them from the hands of pessimism and forces from them their secret, and, lo! they are a part of the one system of God, and not discords, nor shadows cast from some "city of dreadful night."

Bushnell, outrunning his day, conceived of God as immanent in his works—the soul and life of them. Their laws are his laws. Therefore, if one would know how God feels and thinks and acts, one must go to nature, and to humanity as its culmination. God is the spiritual Reality of which nature is a manifestation. Bushnell not only saw this with absolute clearness, but he was entranced with it. It dominated him and forced his thought along its paths. Hence, when he came to speak of the Trinity, his lips could utter no other word but *manifestation*. If God appears from within—in things or in humanity—it must be as a manifestation; God becomes man. It does not matter that Bushnell assents in his own way to

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

the Nicene Symbol and is accorded a seat in that pantheon of ancient orthodoxy. If he lays down a conception of God as always "threeing" himself, which justifies the use of persons, it is only as he finds supporting analogies in human nature, for wherever he goes that banner is still over him; and also because it presents God as "a being practically related to his creatures." But the "threeing" makes no numerical revelation of his interior nature, but only his power of so manifesting himself. Yet prior avowals—not antagonistic—still bind him. He does not forfeit his birthright of clear vision, nor give up the secret of nature which he—first of all about him—had seen, and subject himself to current interpretations of ancient formulas of belief; they were well enough, but that was all. He was still a self-contained, independent thinker, who went his own way and marked his course by the visions of truth granted to him as he went along, agreeing with others and with the past when he could, but under his own terms.

It was the same when he came to the "Vicarious Sacrifice." He carried his subject straight into "the facts and demonstrations occurring all the while in our human relations." And here he stayed until the end. For the "governmental theory" he cared but little; and with the "penal or expiatory theory" he would have naught to do. The "moral view" was his view to the last. Those who regard his "Forgiveness and Law" as a return to either of those theories must have forgotten its first pages, in which he says: "I recant no one of my denials. I still assert the moral view of the Atonement as before, and even more completely than before."

Whether he advanced or strengthened the "moral view" of the Atonement by the second volume may be questioned. Taken as a whole, it is simply a re-emphasis or extension of the patripassianism that runs through all his pages. It should be said, however, that he finds a kind of self-wrought propitiation of God, but it is natural and not forensic. If this takes him into the temple of ancient orthodoxy, he stands in the outer court and with eyes turned toward the broad fields of life and not to the altars of sacrifice. We would be explicit here. If, as Bushnell contends, God renders himself more placable through the sufferings of his Son, it is not in the interest of righteousness—expiatory or governmental—but of infinite, all-mastering love; and, in some sense, this can be called a propitiation, but, he says, "it could by no possibility hold any one of the forms of legal atonement offered by the schools." It has, however, made no headway as a theory of the Atonement. Thought is not moving in that direction, but rather away from it, and is grounding itself simply on the "moral view" which accords so well with the great duties and capacities of humanity.

In the same way also he treats the divinity of Jesus; reversing the prevalent method, and approaching it from the purely human or natural side. He says, "There is no way to make out his divinity so effective and true as to put him down into humanity, under the laws of humanity, and see, from his childhood onward, whether he stays there." "The closer we bring him down to manhood, the more evidently, visibly, indisputably divine he appears." These somewhat enigmatic sentences remind one of the fourth of Robertson's pregnant phrases: "Perfectly human, therefore divine." The time had come when such a word must be spoken. Each came to it in his own way: Robertson through the Germans; Bushnell along the path of his own insight. Unconsciously he put himself in accord with the highest form of evolutionary philosophy; as Browning states it in "Paracelsus:"

> All tended to mankind,
> And, man produced, all has its end thus far;
> But in completed man begins anew
> A tendency to God.

The unity of nature thus fulfills itself; come from God in its remotest forms, it finds its way back to man, and through perfect man to God from whom we came. Every stage is natural and also supernatural, and thus forms one system. If Bushnell did not work this out completely to its inevitable conclusion, he was always hovering near it. Indeed, it must be said of him that he was a theologian of beginnings; he completed nothing. He attempted to finish by thought what could not yet be achieved; by light, but the full day had not dawned. Each of his great contentions is essentially true; but each

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

requires what could not be given in his own nor in any previous day. Theology, to-day, calls for all latest knowledge to fill it out as a science; this knowledge Bushnell had but in part, but he wonderfully forestalled it by his own observing eye and penetrating mind, and by his passionate sense of the unity of God, and its corollary of God and nature as forming one system. Driven by his own nature into nature—among her laws and processes and intelligences—he finds himself in God. The great secret is revealed. Not in the heavens above nor in the depths below, but evermore within—within our own minds and hearts, within the seed and within the center of the seed, evermore within—is God to be found. There is not another universe that drops its message or its laws down into this. All that is, or can be for us, is this order in which we have our being—nature and the supernatural—one system of God who is in it in all the plenitude of his being; one system in which things are analogons of the spirit, and all are the Logos of God. Bushnell did not wholly attain; who has ever attained, or will? But he moved mightily in the right direction—with great splendor of speech, with a genius that illumined every subject he touched, with a fervor and sincerity that raised a great mind into a great spiritual force which—to-day, a hundred years from his birth—still inspires the souls of men, and moves them to name him as a true interpreter of the divine secret of nature, having first made it his own.

Four Books on English Literature[1]

OF the making of books there is verily no end. This is a printing age far more characteristically than one of iron or steam. Not only our ambitious novelists, but our conservative college professors, apparently think that the road to recognition and fame runs through the publishing house; and there is one university, big if not great, whose president measures an instructor's value by the tally of his printed pages. Essays, critical texts, bibliographies, histories of literature, doctors' dissertations with their world-startling discoveries, rush out from the press in such bewildering numbers that the men who really want to teach their classes and yet keep abreast of the times—to paraphrase the old saying about the woods and the trees—cannot do their work for the multiplicity of the tools. The Americans are a generous and long-suffering people, and the American reviewers, possessing the traits of their countrymen, have fallen into the habit of welcoming these books with more or less sincere flattery; so much so that the practice of commendatory reviews has become almost as bad as the Kentucky practice of calling every man a colonel. One of the heaviest charges brought against our democracy is its confusion of values, its acceptance of mediocrity for excellence; and if there is not the need of a Dunciad in our world of books, there surely is a need of a more severe and discriminating standard of criticism. We arrogate to ourselves no divine right to sit in the highest court of appeal, but in reviewing the four books on English literature before us we do desire to apply a high standard, to censure in our best wisdom, though, at the same time, to awake our senses that we may the better judge.

"An Introduction to the Study of Poetry," by Mark H. Liddell, formerly professor in the University of Texas, impresses one as an independent, able, and original monograph, phrased with pedantry and written with the zeal of a tactless iconoclast. It was first published in a magazine, but, to judge from the author's confession in the present preface, it was there still-born. Now it rises again, like the phœnix, in a bound volume. To the thoroughbred advocate of the scientific method of studying poetry this book presents a new gospel. "Our method of study must be like that of biology," writes

[1] *An Introduction to the Study of English Poetry.* By Mark H. Liddell. Doubleday, Page & Co., New York.
What is Shakspere? An Introduction to the Great Plays. By L. A. Sherman. The Macmillan Co., New York.
A History of English Literature. Translated from the German by E. Engel. E. P. Dutton & Co., New York.
A History of English Literature. By William Vaughn Moody and Robert Morss Lovett. Charles Scribner's Sons, New York.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

the author, and he calls for two new sciences—psychological philology and philological psychology—to aid him in his endeavor "to give a basis for what might be called a *national culture* to take the place of the outworn and unscientific Renaissance forms of culture." In short, his purpose is to found a new system of English prosody, and to rationalize the supersensuous emotions and the elements of the creative imagination. He proceeds to this work in the analytic mood of the man who seeks to discover the charm of Beauty's blush by a microscopic examination of the skin, and he presents this general formula as a guide in the investigation:

$$\text{Poetry}=X+HI^{n}+VF,$$

which, being interpreted, means that poetry is a compound of an unknown quantity, a human interest of indeterminate constancy and a verse form. Perhaps his verbal definition (to some) will be more lucid: "Poetry is literature, usually of a high degree of Human Interest, which, in addition to its Human Interest, has in it an added Æsthetic Interest due to the arrangement of some easily recognizable and constantly present concomitant of thought-formulation into a form of æsthetic appeal for which an appreciative Æsthetic Sentiment has been gradually developed in the minds of those who habitually think by means of the language in which the poetry is written." In substitution for the alien technic of classical prosody engrafted upon English verse, he offers a system which demands the observance of (*a*) groups of vowels and consonants, (*b*) the time-duration of language-impulses, (*c*) the relative intensities of these impulses as determined by accent, and (*d*) their logical significance or *attention stress*. The author's iconoclasm is seen in his absolute break with the traditions of the schools, and his tactlessness appears in his scorn of "such minds" as fail to accept the finality of his system, and in his demand that the present holders of academic positions should take his instruction or else give place to others who will. If the methods of science are to prevail in literature, this book, of which we can only give a suggestion of the import, is worthy of consideration. But to the amateur who defines poetry as "ideas in song," and who does not desire his appreciation of beauty to be disturbed by chemical or biological formulas, this author's attempt to found a new "national culture" seems like the doctrinaire systems of the French philosophers who thought to inaugurate the Golden Age by a text-book of logical deductions. Both the philosophers and this original prosodist are somewhat deficient in a knowledge of human nature.

There is a certain class of travelers, unimaginative folk, who like to be taken through Europe by Cook's agents and told what to look at and what to enjoy. Without such men of light and leading they would be lost or would return home empty. We were reminded of such people by Professor Sherman's book entitled "What is Shakspere?" in which he offers himself as such a guide to those who cannot read our great dramatist without an interpreter. Shakespeare's genius is taken on faith by the masses, he declares with a measure of truth. At least they do not know him intimately. The reason is that the dramatic form, as literature, is obsolete. To bring the great plays within reach of the masses, Professor Sherman has attempted to transcribe Shakespeare into the literary form now in vogue—prose fiction with its narrative and running comment on characters. The idea is not ludicrous, as one of his recent critics sneeringly insisted. It is a compromise with the limitations of the popular mind, on the theory that half a loaf is better than no bread, and it has already been successfully put into practice by Charles and Mary Lamb in their "Tales from Shakespeare." But we doubt if the masses will ever read Professor Sherman's book, and students of ordinary capacity will have no need to do so. The "great plays" he chooses for transformation are "Cymbeline," "A Winter's Tale," "Romeo and Juliet," and "Macbeth." Apart from the dubious wisdom of his selection, the treatment is neither stimulating nor interesting. Even with material supplied the writer cannot turn successful novelist. His style is too grotesque, too much a mixture of academic terms and pseudo-poetry, to suit the reader for pleasure. At one moment he is trying to "evaluate Shakspere's nature;" at another, expressing the idea that the two boys in "Cymbeline" have never been away from their desert home,

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

he capers a rhetorical antic thus: "The lads had never winged their view from their cavern nest." If this is a sample, and it is, we imagine the masses would prefer their Shakespeare in the original. Nor would the intelligent student be likely to find inspiration in this work, for it contains little or nothing that an observing mind would not obtain from an attentive reading of the plays themselves. The basic idea of the book has some value, but Professor Sherman's qualifications for the task are not rare. There is something sentimental in his wish to make a saint out of Shakespeare, and something amusingly fanciful in his attempts to get behind the scenes. "This shipmaster's wife," he remarks about the woman who was plagued by the witches in "Macbeth," "was a devout woman, probably." The light thus thrown on her piety makes one curious to know further whether she was an Arian or an Athanasian. As for the titular question, What is Shakespeare? we must admit that the author knows no more than the rest of us. "Others abide our question; thou art free," wrote Matthew Arnold in his sonnet on the great Elizabethan, and there the matter stands.

It takes a man of real genius to write an acceptable history of a foreign literature, a genius of both kinds—of insight and of the infinite capacity for taking pains. Taine had such gifts; for although his history of English literature had the limitations of a Frenchman and the prejudices of a preconceived theory, it is to-day one of the most stimulating histories that have ever been written. Disagree with him if you will, resent his preference for De Musset over Tennyson, yet you must admit that he spared no pains to study his material and appreciate its value. Professor Engel, the author of this extensive History of English Literature, is not a genius; he is an ordinary German. Although claiming first-hand knowledge, he has read our poetry and prose with the haste of a man working up a doctorate against time; at least it appears so. He admits that English literature is superior to all others; he sets Shakespeare, after Goethe, above all other interpreters of human nature; and, with that Continental enthusiasm to be expected, he writes of the nineteenth century as if Byron were the lone star in the firmament, and all the other poets were sunk beneath the horizon or in partial eclipse. In some cases his treatment of English authors is adequate; to Shelley he is notably sympathetic and generous. But the superficiality of his knowledge is seen in such judgments as these: "The 'Fairy Queen' is a failure. . . . Swift is never serious. . . . Thomas Gray was not a poet at all. . . . Carlyle's 'Burns' is a superfluous piece of folly. . . . In interest to hold the memory Byron's 'Cain' stands above 'Paradise Lost.' . . . Keats's fame rests on 'Endymion.' . . . Wordsworth's Immortality ode is poor in thought, weak in language. . . . The 'Ancient Mariner' is poor and bald. . . . Arnold's poetry is below mediocrity. . . . Of Tennyson's poems nothing will survive. . . . Browning has not succeeded in producing a single work of art." Strange statements, these, to confirm his admission in the introduction that in poetic force English literature is unexcelled.

A less extensive but unusually excellent history of English literature is that by William Vaughn Moody and Robert Morss Lovett, professors in Chicago University. The reviewer took up this book at eight o'clock in the evening, and read it with unflagging interest until midnight; and, in his judgment, it is the best short account of our English writers that has appeared for a long time, not even excepting the excellent primer by Stopford Brooke. In fact, judged by the severest standard, this book has enough admirable qualities to warrant a strong recommendation for its adoption into our schools and colleges. Its opinions show a rare tact of selection; it has that rare French quality of knowing what not to say; its judgments, though always conservative and in conformity with established criticism, are given with originality of expression, and its style is modern, stimulating, and flawless. We cannot refrain from quoting a few passages which, though epigrammatic, are fused without ostentation into the body of the style: "The 'Complete Angler' is an untroubled book. . . . 'L'Allegro' and 'Il Penseroso' are permanent symbols. . . . 'Samson Agonistes' is smothered music. . . . Shelley had the myth-making power. . . . Arnold was a spiritual man of the world."

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

And, speaking about Shakespeare's heedlessness in preserving his plays, the authors thus beautifully close a chapter: "We see in the working of the master's spirit not only the vast liberality but the startling carelessness of nature, who seems with infinite loving pains to create her marvels and then to turn listlessly away while they are given over to destruction." This little book is the kind of school history that makes the reader want to run for the original authors.

The Making of Democracy[1]

THE history of Florence in the Dante age was the history of democracy-making. Of this history, perhaps the most authoritative and illuminating account is to be found in Professor Villari's "I Primi Due Secoli della Storia di Firenze," a title ungrammatically translated and a text signally well translated by the wife of the distinguished historian. Dr. Villari's history is a collection of monographs rather than a consecutive narration, but his form is in this instance to be commended. "The Commercial Interests and the Policy of the Greater Guilds in Florence," "The Family and the State in Italian Communes," and other subjects, seem to lend themselves better to such analyses as we have in this volume than to the ordinary chronicling.

Professor Villari sketches the course of Italian social and political evolution from the destruction of Rome in 476 to the rise of the Italian communes, and thus introduces the reader to Florentine history in particular while summing up the significance of the development as far as the age of Dante and the earlier Medici.

"It should not be thought that the Commune arose to champion the rights of man or in the name of national independence. Nothing of the kind. The Empire was still held to be the sole and universal fount of right. Almost to the close of the fifteenth century in fact, all cities, whether Guelph or Ghibelline, foes or friends of the Empire, continued to indite their state papers in its name. The revived republics always acknowledged its supremacy and their own dependence . . . nor was the destruction of the Empire at any time desired by the Popes; its protection was often indispensable to them, and they too recognized it as the legitimate heir of ancient Rome, and consequently as the only source of political and civil rights. Their purpose was to subject the temporal to the spiritual power. . . . The Commune had to struggle long against obstacles of all kinds, but it was destined to triumph and to create the third estate and people by whom alone modern society could be evolved."

Professor Villari recounts the chaotic conditions of the various Florentine political factions which succeeded the downfall of Giano della Bella and led to Dante's banishment; he points out that the ambitions of power-loving men in Florence, and not necessarily the intrigues on the one side of the Papacy and on the other of the Empire, shattered popular government in the Tuscan capital. For instance, the graspingness of Corso Donati was really more of a factor than any rivalry between Pontiff and Kaiser. All of this description is made the more vivid by reason of the many illustrations not found in the original; that, however, had a certain advantage in its inclusion of the rare Florentine chronicle omitted from the English edition.

In the days of the strife between the Donati and Cerchi, otherwise the Neri and Bianchi—the Blacks and Whites—Florentine history was really more interesting than at any subsequent period, because those were the days when a real democracy was being born. There were constant conflicts between the Grandi and the Arti, or between the nobility and the tradespeople. The Arti were divided into masters and operatives, and were distributed into seven Greater and fourteen Lesser Guilds, the most influential of all being the Guild of the Wool-Card-

[1] *I Primi Due Secoli della Storia di Firenze.* Da Pasquale Villari, Barbera, Florence, Italy.
The Two First Centuries of Florentine History. The Republic and Parties in the Time of Dante. By Pasquale Villari. Translated by Linda Villari. Charles Scribner's Sons, New York.
The Medici. By Oliphant Smeaton. Charles Scribner's Sons, New York.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

ers. They finally triumphed over the Grandi, and so completely that in 1266 the Signory of Florence gave the city government entirely to the Arti. No inhabitant, says Mr. Smeaton, who had not enrolled himself as a craftsman in one of the Guilds might exercise any function of burghership, while to be *scioperato*, or without industry, was to be without power, rank, or place of honor in the State. Such an enactment excluded the Grandi from all participation in the government of the Commonwealth, and gave rise to long-continued fights. The Grandi then put their pride in their pockets and gradually enrolled themselves in the Guilds, thus producing dissensions between what might be termed the aristocratic and the democratic trades. In 1378 these dissensions culminated in the "Tumult of the Ciompi"—the Wool-Carders—during which the operatives drove the Signory from the Palazzo Pubblico, or Government House, and themselves assumed control. When this tumult occurred, Salvestro de' Medici was Gonfalonier of Justice. He supported the operatives, and, more than any one else, secured the assurance that no longer should there be distinction between the Greater and Lesser Guilds, but equality of representation. Furthermore, he secured a repeal of the law against the Ammoniti, or those whom the State believed to be plotting against its liberties. These were "admonished" to be more circumspect. The fact of being admonished, however, entailed a loss of civic rights and exclusion from all government offices. This law had been outrageously misused by the Grandi. Thus, from a very early period in their history the Medici family adopted the popular side in those prolonged conflicts between Guelph and Ghibellines and between Grandi and Arti. No matter how stained the later record of the Medici was with the crimes common to the age of the Renaissance, we may remember that they, along with Dante and others, were founders of a real democracy.

We should remember, also, that if Giovanni de' Medici had failed to take the interest that he did take in the rebirth of letters and learning even then in process (for at the end of the fourteenth century the study of Greek was being pursued in Italy), the Renaissance would hardly have accomplished its mission under the leadership of the family, all of whose members, despite their crimes, were imbued with a lofty enthusiasm in the cause of culture.

Books of the Week

This report of current literature is supplemented by fuller reviews of such books as in the judgment of the editors are of special importance to our readers. Any of these books will be sent by the publishers of The Outlook, postpaid, to any address on receipt of the published price, with postage added when the price is marked "net."

Annual Report of the Smithsonian Institution for the Year Ending June 30, 1900. Illustrated. Government Printing Office, Washington, D. C. 6×9 in. 738 pages.

American Standard Edition of the Revised Bible. (Smaller Edition.) Thomas Nelson & Sons, New York. 5½×8 in. 306 pages. $2.

Since our comprehensive review, September 7, 1901, of the completed work of the American Revisers, constant use of it has made it seem desirable to call attention to a point then but lightly touched, viz., its superiority both to the Authorized Version and to the British edition of the Revised Version as a book for the people. In the first ten chapters of Luke the following cases occur which are characteristic of the improved English of the American edition. For "holpen" it reads "given help to;" for "wist ye not," "knew ye not;" for "whether is easier," "which is easier;" for "they that are whole," "they that are in health;" for "cornfields," "grainfields;" for "an hungred," "hungry;" for "you which hear," "you that hear;" for "lay a dying," "was dying;" for "go your way," "go;" for "victuals," "provisions;" for "there be some," "there are some;" for "howbeit," "but" and "nevertheless." In the same section occur also as many instances of more correct translation, viz., for "since the world began," we read "from of old;" for "a widow for fourscore and four years," "a widow unto," etc.; for "do violence to no man," "extort from no man by violence;" for "tempt the Lord," "make trial of the Lord;" for "what reason ye," "why reason ye;" for "Judas who was the traitor," "Judas who became the traitor;" for "five hundred pence," "five hundred shillings;" for "praying alone," "praying apart;" for "which should be the greatest," "which was the greatest;" for "two pence," "two shillings." This list, not exhaustive, from so brief a section taken at random, shows that the American Revision has made a considerable advance upon the

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

British in both the modernizing of words and the accuracy of translation. The claim of the Revisers, that it is more faithful to the original than any other version used in Christendom, is no exaggeration. It is also more intelligible to the unlearned reader.

Cabinet Secret (A). By Guy Boothby. The J. B. Lippincott Co., Philadelphia. 4½×7¼ in. 329 pages.

Cartaphilus; or, The Wandering Jew. By Orville S. Reed, A.M. The Standard Publishing Co., Cincinnati. 5¼×7¾ in. 212 pages.

Concise Standard Dictionary (The): Abridged from the Funk & Wagnalls Standard Dictionary. By James C. Fernald. Illustrated. The Funk & Wagnalls Co., New York. 5×6½ in. 480 pages. 60c.

Contains about 28,000 words. The definitions are of course very incomplete, in some cases unnecessarily so. An appendix contains "the scientific alphabet," prefixes and suffixes, proper names, current foreign phrases, a list of sentimental meanings for flowers and gems, abbreviations, and tables of coins and measures.

Constitution of the Argentine Republic (The). The Constitution of the United States of Brazil. With Historical Introduction and Notes. By Elizabeth Wallace. The University Press of Chicago, Chicago. 6¼×9¼ in. 95 pages.

Crown of Science (The). By A. Morris Stewart, M.A. (Second Edition.) Andrew Melrose, London, England. 5×8 in. 223 pages.

A keen, devout, and cultured mind here essays the exhibition of spiritual truths as the complement of physical. His standpoint is that of one trained in the older theology, and grown almost out of it into the newer, yet holding to it by an attenuated thread, fond of old phraseology, but infusing into it new and larger thought. If some of his statements are not mutually consistent, the reader can perceive which is the better justified by the general current of thought. The fundamental truths on which he builds are the immanence of Universal Mind, and the unity of One Life manifesting itself through all the varied life of the world. As the cosmic ether fills all space and interpenetrates all matter, so does a spiritual influence and impulse interpenetrate all mind. The birth "from above" (see John iii., 3, margin of the Revised Version), which theology terms regeneration, is not from the heavens, but from the highest region of human nature, working downward through the man. The church word, incarnation, narrows the idea of the larger New Testament word, "manifestation." "As really as God was incarnate in the Christ, so really shall he be incarnate" in ultimate humanity, "with the whole race of man for his real Body." The psychical development of man waits upon the moral development, without which it would be perilous. In degree as the race attains the moral development of the Christ, the psychical powers from which his miraculous works proceeded may be expected to unfold. It is difficult to see the coherence of such views with a few others in which a more ancient flavor lingers, *e.g.*, a resurrection accomplished "in the last day of mortality" by the "grand fiat" of Christ. A similar incoherency appears in Mr. Stewart's account of character as "the moral expression of life, and the chief product of birth." It cannot be moral any further than it is the product of the personal will; and it cannot at the same time be the product of this and the product of birth. Birth can supply only the raw material of character for the will to shape and develop. After all criticism, however, this is one of the helpful, forward-pointing books characteristic of the present transitional period of religious thought. It is significant both of the vitality of the fundamental Christian truths and of the freedom exercised in the most conservative churches to restate them in accord with larger learning.

Elementary Geography. By H. Justin Roddy, M.S. Illustrated. The American Book Co., New York. 8×10 in. 128 pages. 50c.

Gentleman Garnet: A Tale of Old Tasmania. By Harry B. Vogel. The J. B. Lippincott Co., Philadelphia. 4½×7¼ in. 351 pages.

Hebrew Ideals: From the Story of the Patriarchs. Part First. (Gen. xii.—xxv.) By Rev. James Strachan, M.A. Charles Scribner's Sons, New York. 5×7½ in. 204 pages. 60c., net.

"Genesis," says Mr. Strachan, "is far more than a book of origins; it contains not merely the roots but the flowers and fruits of Hebrew faith." This is because its writers reflected their own thought back upon the patriarchal life of more than a thousand years before them. Of this, however, no note is made in this volume, which is not for criticism but for sympathetic appreciation, and is written for young people. An abundance of excellent homiletical material may here be found for talks and sermons to the young or to their elders. Some judgment is requisite for the best use of it, naïvely accepting, as it does, all particulars of the narrative, even to Lot's wife and daughters.

In the Gates of Israel: Stories of the Jews. By Herman Bernstein. J. F. Taylor & Co., New York. 5×8 in. 316 pages. $1.50.

Little stories and character sketches of the life of the orthodox Jews. They are not without humor, and have much the same interest as have the tales of Zangwill and Martha Wolfenstein.

Kingdom of the Invisible (The). By Mary Platt Parmele. The Irving Press, New York. 5×8½ in. 44 pages.

Kinship of God and Man. By the Rev. J. J. Lanier. Thomas Whittaker, New York. In 2 vols. Vol. I. 5×7¾ in. 284 pages. $1, net.

The late Dr. Dale, of England, used to say that the doctrine of the Trinity is the central and formative truth of Christian theology. Mr. Lanier goes further: "Trinity in unity is seen to be the explanation of all things, 'the universal and necessary truth of the universe.'" He writes with the enthusiasm naturally attendant on a great discovery. One disposed to be critical might contend that Athanasius meant by his Greek word, *hypostasis*, something deeper and more substantial than Mr. Lanier is content with in its Latin substitute, *persona*, signifying an actor's mask, or a manifested character; also, that the successive trinity of gas, liquid, and steam, discoverable in water, is no adequate representation of the simultaneous Trinity of Father, Son, and

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Spirit in Deity. Applying "the master key" of trinity in unity to theological problems, Mr. Lanier goes on to show that it "is the universal and necessary truth of earth, hell, and heaven; birth, death, and resurrection; salvation and eternal punishment—the only possible form in which life can exist." This volume and its predecessor are the most significant among several that have lately exhibited the stirring of independent thought in the calm waters of Southern orthodoxy. But it is quite too dogmatic in tone, as well as uncritical in its use of Scripture.

Minor Prophets (The). By the Rev. John Adams, B.D. (Bible Class Primers.) Charles Scribner's Sons, New York. 4×5¾ in. 111 pages. 20c., net.

New Century Bible (The): Revelation. Edited by C. Anderson Scott, M.A. General Editor, Prof. W. F. Adeney. Oxford University Press (American Branch), New York. 4×6½ in. 308 pages.

Conservative in points of criticism, sane in interpretation, and convenient in form. A fair commentary on this remarkable book.

Old Charlestown: Historical, Biographical, Reminiscent. By Timothy T. Sawyer. The James H. West Co., Boston. 5×8 in. 527 pages. $2.

Every New England village has its circle of reminiscent old residents who can tell you all about the families of the town and their dwellings. Every county paper occasionally publishes letters from some frequent correspondent who likes to record such reminscences in print. This book of seventy-eight chapters consists of such letters about Charlestown, Mass., originally written for a local paper. To people who delight in knowing just who lived in what houses, and what their business was, this very well printed volume will be an inexhaustible source of harmless diversion. It may also be useful in preserving facts for the local historian. To most readers it would prove but a maze of perplexity. The point of view of the book may be illustrated by citing the chapter on Phillips Brooks, which is occasioned by the fact that his grandmother "was the daughter of one of her [Charlestown's] most distinguished citizens."

Pentateuch in the Light of To-Day (The). By Alfred Holborn, M.A. Charles Scribner's Sons, New York. 5×7½ in. 113 pages. 75c., net.

The objection that the higher criticism destroys belief in the inspiration of the Bible should be removed by the perusal of this book, the substance of which has been given in a short course of lectures to teachers in London under the auspices of the Sunday-School Union. It is moderately conservative, opposed to the positions of advanced critics, and eminently serviceable for a reconstruction of traditional views upon the only ground now tenable for faith in a divine revelation to ancient Israel.

Plan de Dieu dans l'évolution (Le). Étude sur Évolutionnisme Chrétien. Par E. Petavel-Olliff. Payot & Cie., Lausanne. 4¾×7½ in. 110 pages.

Reserved for later notice.

Poetical Works of Percy Bysshe Shelley (The). Charles Scribner's Sons, New York. (Newnes' Thin Paper Edition.) 4×6½ in. 894 pages. $1.25, net.

An extremely pretty, small, one-volume edition with limp covers. Though the paper is thin, the type is entirely clear and legible.

Roses for English Gardens. By Gertrude Jekyll and Edward Mawley. Illustrated. Charles Scribner's Sons, New York. 6×9¼ in. 166 pages. $3.75, net.

This is a new volume in the Country Life Library, and it is high praise to say that it is worthy of that excellent series. The authors are thoroughly conversant with the literature of their subject, and also with its practical side. Full information is given not only about planting, pruning, and propagating roses, but also about their artistic employment to beautify walls and houses, to use as adjuncts for pillars and pergolas, to rear in arches, arbors, and fountains. The photographs are abundant and many of them are rarely beautiful, and the difficulties of flower-photography have been overcome with remarkable skill.

Sir Edward Landseer, R.A. By James A. Manson. Illustrated. (The Makers of British Art.) Charles Scribner's Sons, New York. 5¼×7½ in. 219 pages. $1.25, net.

Reserved for later notice.

Sir Joshua Reynolds, P.R.A. By Elsa d'Esterre-Keeling. Illustrated. (The Makers of British Art.) Charles Scribner's Sons, New York. 5×7¼ in. 232 pages. $1.25, net.

Reserved for later notice.

Songs. By James Vila Blake. The James H. West Co., Boston. 4½×7¾ in. 109 pages.

Tactics of Coast Defence (The). By John P. Wisser. Illustrated. The Hudson-Kimberly Publishing Co., Kansas City, Mo. 6×8¾ in. 230 pages.

Words of Jesus (The). By Gustaf Dalman. Authorized English Version by D. M. Kay, B.D., B.Sc. Charles Scribner's Sons, New York. 5½×9 in. 344 pages. $2.50, net.

This is a work of much importance to scholars who are endeavoring to bring Christian theology into accurate relation with its historical basis in the words of Jesus. Jesus spoke in the Aramaic tongue, which had supplanted the classic Hebrew as the vernacular language of Palestine. But the extant record of his utterances is in Greek, and all translations are inevitably attended with some change or loss of meaning. Accordingly one must get back to the Aramaic original to know exactly what the words of Jesus conveyed to his Jewish audiences. This, however, is difficult. Eusebius, in the fourth century, refers to a primitive "Hebrew" Gospel of Matthew, but this no longer exists. Dr. Dalman holds that no decisive evidence has been furnished that an Aramaic original of Matthew ever existed. The Christian tradition must, however, have existed at first in an oral Aramaic form. To get back to this the investigator must resort to an exhaustive examination of Jewish literature for the signification of terms used in the Gospels. This is what Dr. Dalman has done, and is still doing; for there are points on which the last word has not been said. Of the present volume the larger part is devoted to a discussion of the fundamental ideas of Jesus in their Aramaic expression—such as the kingdom of God, eternal life, the Son of man, the Son of God, etc. The conclusions reached are, on the

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

whole, distinctly favorable to Trinitarian views, *e. g.*: "Nowhere do we find that Jesus called himself the Son of God in such a sense as to suggest a merely religious and ethical relation to God—a relation which others also possessed, or which they were capable of attaining or destined to acquire." The main support of this conclusion, however, is not the Aramaic original, but is drawn by Dr. Dalman from other considerations more familiar to commentators. It should be added that the author, by various additions and corrections, has made the English translation practically a revised edition of the German original. A glance at the list of texts used by Dr. Dalman in his work refutes the charge recently made by Dr. Kohler, that Christian exegetes ignore the aid derivable from rabbinical literature for an exact interpretation of the New Testament.

Notes and Queries

It is seldom possible to answer any inquiry in the next issue after its receipt. Those who find expected answers late in coming will, we hope, bear in mind the impediments arising from the constant pressure of many subjects upon our limited space. Communications should always bear the writer's name and address. Any book named in Notes and Queries will be sent by the publishers of The Outlook, postpaid, on receipt of price.

On August 12, 13, and 14, during the Bible Conference at Winona Lake, Indiana, there will be held a "Conference of Tithers." A very large and increasing number of individual church members now regularly tithe their incomes. The system has also been adopted in quite a number of churches of the various evangelical denominations as a practical and permanent solution of the problem of church finances. How do you regard the system? T. K.

The Outlook doubts the wisdom of transferring to modern society the tithing system of the Hebrew tribes. Some persons would thereby devote what they ought to religious and charitable objects; many would give too much and many too little under such a rule. The rule suited a primitive community, where no other taxes were laid, where wants were few and simple, where uniform conditions prevailed, with no extremes of wealth and want. It does not suit the modern community, taxed for government, education, protection of "infant industries," etc., with many families subsisting on a few hundreds a year, while many have a hundred times as much. The elastic rule of Christianity, "the law of liberty," is better suited to present conditions than the rigid rule of Mosaism. Where Mosaism prescribed a specific portion—so much and no more—Christianity, in the words of Jesus, enjoins, "Freely have ye received, freely give." A conscientious estimate of our indebtedness to the generations that have bequeathed to mankind all that enriches modern life, and a conscientious appreciation of the needs of suffering multitudes of fellow-men, will lead one to give all he can afford to give. This would not be the result of the tithe system if generally adopted.

1. Kindly suggest a few modern books that a group of Sunday-school teachers would find useful in studying the teachings of Jesus and the life of St. Paul. 2. Where can be found the quotation: "And every common bush afire with God"? 3. The origin of the phrase: "Thou hast conquered, Galilean!" A. R. H.

1. Gilbert's "Revelation of Jesus;" Stevens's "Teaching of Jesus;" Mathews's "Social Teaching of Jesus" (Macmillan); Bruce's "Parabolic Teaching of Jesus" (Scribners); Sabatier's "The Apostle Paul;" Abbott's "Life and Letters of Paul;" Cone's "Paul, the Man, the Missionary," etc.; Ramsay's "Paul the Traveler and Roman Citizen;" McGiffert's "Apostolic Age." 2. From Mrs. Browning. 3. Said to have been among the dying words of Julian, Emperor of Rome in the fourth century.

Kindly help me to find wholesome French novels, of the character of "Hugh Wynne," "The Cardinal's Snuff-Box," or "The Woman in White." I have read the romances written by Victor Hugo, Dumas père, About, Erckmann-Chatrian, Sand, Halévy, and Henry Gréville. M. S. P.

Balzac's "César Birotteau," "Le Médicin de Campagne," "Une Ténébreuse Affaire." Alfred de Vigny's "Cinq-Mars." Daudet's "Le Petit Chose," "Lettres de mon Moulin," "Tartarin de Tarascon," "Tartarin sur les Alpes," "Port Tarascon," "La Belle Nivernaise," "Contes Choisis." Souvestre's "Le Philosophe sous le Toit." Pierre Loti's "Pêcheur d'Islande." Anatole France's "Le Crime de Sylvestre Bonnard." Sand's "La Mare au Diable." Xavier de Maistre's "Voyage autour de ma Chambre." Zola's "Le Rêve." Th. Bentzon's "Constance." Jean de la Brète's "Mon Oncle et Mon Curé," "Vieux Pays Vieilles Gens." Bourget's "L'Étape."

Will you kindly give me a list of the principal journals and recent books devoted to civic improvements? I refer to the maintaining of good streets, the improvement of dwellings, and other points which would naturally fall in such a category. J. E. P.

"Improvement of Towns and Cities," by Charles M. Robinson (G. P. Putnam's Sons); "A Summer's Work Abroad," by Myra L. Dock, Bulletin No. 62 of the Pennsylvania Department of Agriculture, 1900; Reports of American Park and Outdoor Art Association, Rochester, N. Y.; "Municipal Affairs," 52 Pine Street, New York; "Park and Cemetery and Landscape Gardening," New York; "Home Florist," American League for Civic Improvement, Dayton, Ohio; "Home and Flowers," Springfield, Ohio; "Municipal Engineering," Indianapolis. The League for Social Service, 105 East Twenty-second Street, New York, also publishes some pamphlets on the subject.

Kindly inform me on what dates Easter Sunday fell in the years 1855, 1856, 1857, and 1858? J. R. J.

In 1855, on April 8; in 1856, on March 23; in 1857, on April 12; in 1858, on April 4. To find the date of Easter in any year find the date of the full moon first occurring after the vernal equinox. The Sunday following is Easter.

What book can you recommend as a guide to the study and development of the novel? Let it be something that ranks high as to style and authority. S. S. S.

Books of value in this line are Professor W. L. Cross's "Development of the English Novel," and Professor Brander Matthews's "The Historical Novel and Other Essays" and "The Philosophy of the Short Story."

"H. S.'s" inquiry, August 9, for the authorship of the poem beginning

"Jack in the pulpit preaches to-day"

is answered by correspondents who send us copies of the letter by John G. Whittier which was prefixed in facsimile to an illustrated volume edited by him and published by Washington. The letter is addressed to Miss Sadie A. Price, to whom the publisher ascribes the suggestion of its publication.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED